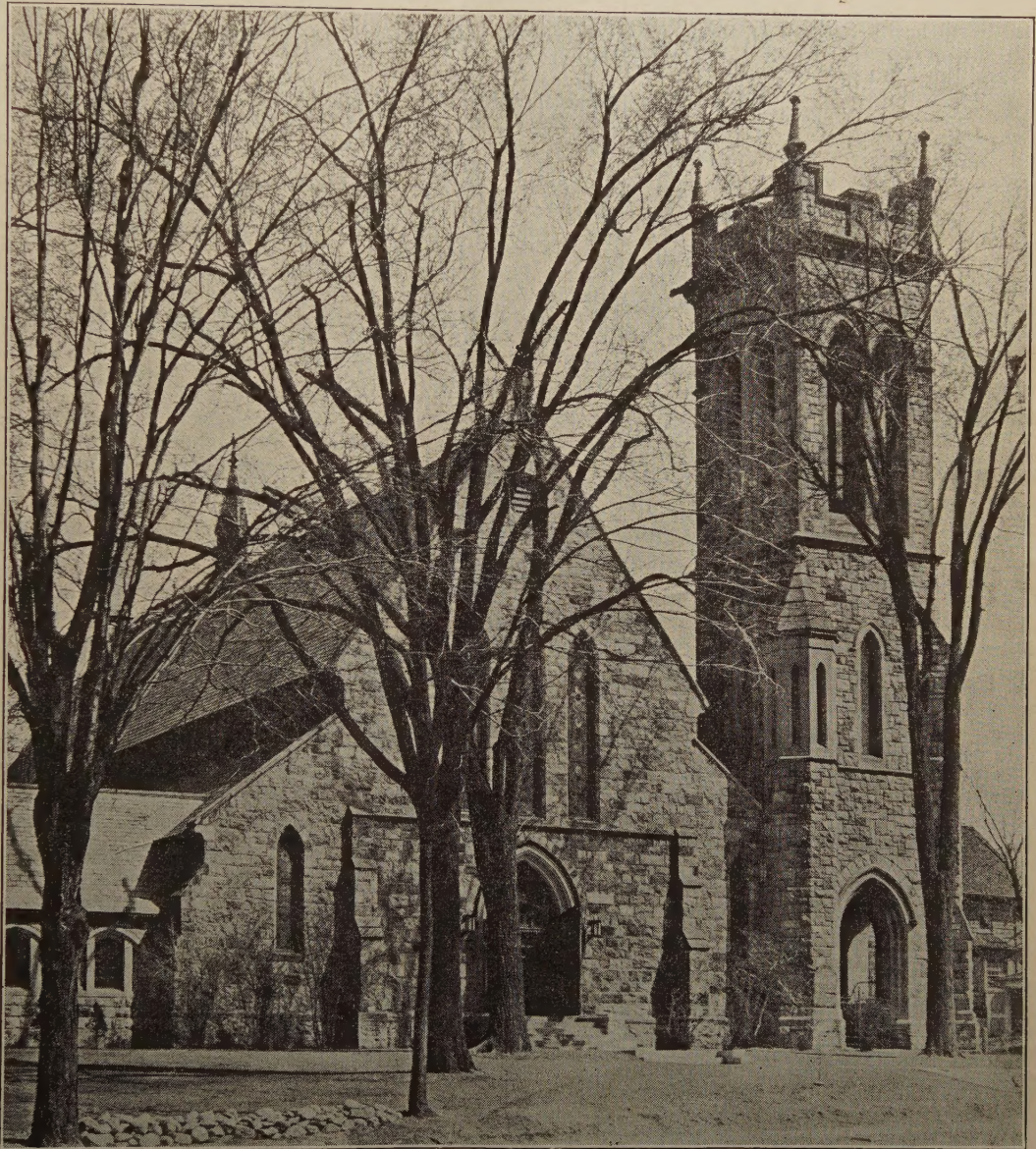


CHURCH DIVINITY SCHOOL
of the Pacific

November 2, 1938

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The Living Church



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Clerical Budget

TO THE EDITOR: I think Alton Pierce [L. C., September 28th] has hit the nail on the head when he suggests preparation of a budget "for the sick married clergy on disability pensions of \$500 and \$600 a year!" We have all been so proud of our pension system that we have probably failed to consider such a disgraceful situation as conditions like that must involve.

Rumors persist that some of the unemployed clergy have been forced on to this miserable pittance by ill health induced by worry. If such is the case, still more responsibility rests upon any bishop concerned. Articles about various bishops, and such as the sermon by the Rev. Dr. Dun, The Bishops and the Church, in your paper of October 5th, suggest a very different type of character from that which must hold in any bishop who permits a priest in good standing to remain unemployed and get sick in consequence. Dr. Dun shows that the priest is set apart; the whole history of the Church Catholic indicates this is *for life*. All the talk about unemployables seems to be only an excuse for a dereliction in duty. The truly unemployable generally gives up of his own accord, or could easily be led into a suitable occupation by any wise bishop. To think that 450 out of the 500 some writers in your columns referred to as unemployed are unemployable is impossible and contrary to all reason.

Serious measures ought to be taken to see that every unemployed priest, whether on the disability list or not, is properly provided for until a parish can be found for him. God knows there is plenty of work that *ought* to be done by our clergy, and the rearrangement of resources so often pleaded for would make it all possible. What became of that Committee appointed at the last General Convention to solve this problem?

This kind of correspondence has continued for years; nothing has been done yet; everybody is getting sick and tired of knowing such disgraceful conditions are permitted to continue; nobody believes them to be necessary, unless it be those who really don't care—if there are any such. C. L. PETERS.
Los Angeles.

Intercommunion

TO THE EDITOR: Let me call the attention of the open-hearted Fr. Irwin St. John Tucker, who in the October 12th issue of your magazine quotes the official teaching of our Church regarding membership in the Church, as supporting his point of view regarding membership, that in its official teaching the Church is clear and definite whom she recognizes as "all baptized people." Not every baptized person is accepted as such: Page 282, Conditional Baptism "If there be reasonable doubt whether any person was baptized with water, 'In the name of the Father, and of the Son, and of the Holy Ghost,' (which are essential parts of Baptism)."

Page 281, Private Baptism, fifth rubric "In cases of extreme sickness, or any imminent peril, if a minister cannot be procured, then any baptized person present may administer holy Baptism, using the foregoing form. Such Baptism shall be promptly reported to the parish authorities."

Page 529 defines clearly the term *minister*.

A better knowledge of the rubrics would do a great deal toward making the message of our Church clearer, the Church more effective as an evangelistic agency, and would hasten the deeper union of the Apostolic Episcopal Churches (Eastern Orthodox and Anglican), a union just as necessary as the union of the North and South Methodists, if we, like them, would be more effective in uniting Christendom.

Fr. Tucker's notion of making our Church a religious order among a number of others in a vaguely outlined Church, certainly would include Roman Catholics, who fit our definition of Baptism better than certain others, some of whom censure us just as severely as the Romans (Seventh Day Adventists). His failure to be generous enough to include the Romans is hard to understand.

Another article in this same issue [L. C., October 12th], Uniatism—A Bond or a Barrier?, refers to a "great schism between Rome and Constantinople in the 11th century. . . ." Romans speak of a great schism started by Photius in the ninth century. On the other hand, the reunion councils of Bari, Lyons in the 13th century, and Ferrara-Florence in the 15th century, would suggest an estrangement but not a schism.

It was not until after the Council of Trent in the 16th century, when the papal sympathizers added the first heresy of papal absolutism and supremacy, to their beliefs and separated themselves from the rest of Christendom, that the Eastern Patriarchs lost hope of any further reunion conferences with the papists and officially recognized a schism, by recognizing Moscow as the fifth Patriarchate to replace that of Rome, and by the Council of Jerusalem, repudiated Protestantism.

While our Anglican communion has been separated from the East by distance, language, history, and the development of Ro-

manism and Protestantism, and like two brothers separated from one another for a number of years, find it difficult to be quite at home with one another just yet, the long history of communication, and progress in unity, cannot even suggest an estrangement between these two parts of the One Holy Catholic and Apostolic Church.

(Rev.) ENOCH R. L. JONES, JR.

Gilroy, Calif.

Youngest Bishop

TO THE EDITOR: In your report of the death of the Most Rev. John Andrew Richardson, Archbishop of Fredericton, it is stated he held the distinction of being the youngest Churchman to be elevated to the rank of Bishop in the Canadian Church. His Grace was consecrated one month after his 38th birthday and was therefore in his 39th year. Bishop Anderson of Rupertsland was consecrated in his 36th year, Bishop Briney of Nova Scotia in his 32d year, Bishop Lewis of Ontario in his 37th year, Bishop J. W. Williams of Quebec in his 38th year, Archbishop Mackray of Rupertsland in his 35th year, and Bishop White of Honan in his 37th year.

However, at the time of his consecration the late Archbishop was one of the youngest bishops of the Anglican Church in the British empire.

O. R. ROWLEY.

Toronto, Canada.

Pontifical High Mass

TO THE EDITOR: I should like to hear from your readers, through your columns, whether, to the knowledge of anyone, a solemn Pontifical Mass has ever been celebrated in this country by an Anglican bishop. I mean, of course, a Pontifical High Mass at the Throne (the bishop acting as celebrant), and not a High Mass in the Presence of a Bishop. I note that at the meetings of the Catholic congress where one might expect to find a service of the kind first mentioned, it is always a solemn Mass with a bishop pontificating, as was the case at Evanston. . . .

J. L. HOBART.

Elizabethtown, Pa.

New Hymnal

TO THE EDITOR: The proposed new Hymnal ought to stir up much discussion and enable the Commission to give us a really worthy volume, something we have never yet had.

It seems to me that the arrangement (except the group Visitation) and printing of the present Hymnal are excellent. The hymns are the things that need revision and doubtless we should have some new tunes as well as the elimination of some poor ones.

Some suggestions:

(1) A very important addition is to provide Office hymns for all the seasons—the old traditional ones.

(2) Important to omit are hymns 434, "Mine eyes have seen" (a horrible thing); and 483, little used, unworthy.

(3) "From Greenland's icy mountains"—tune much liked—sentiment smug—should be rewritten, or stanza 2 might be eliminated.

(Rev.) CHARLES E. HILL.

Ballston Spa, N. Y.

The Living Church

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No. 18

EDITORIALS AND COMMENTS

An Opportunity For Leadership

THE EYES OF THE CHURCH are focused this week on Memphis where meetings are being held by the Forward Movement Commission and by the House of Bishops. In addition to the business sessions of the two bodies, there will be a great Forward Movement missionary mass meeting in the cathedral and a banquet at which 1,500 bishops, Commission members, and Churchpeople from Tennessee and adjoining dioceses will listen to an address by the Hon. Francis P. Sayre, Assistant Secretary of State.

Present indications are that this occasion will be the most notable Church event in the South since General Convention of 1925 in New Orleans. It should give a great impetus to the work of our Church throughout the central part of the Mississippi valley. The adjoining dioceses of Mississippi and Arkansas—the latter of which is ready for a new advance under the leadership of its newly consecrated leader, Bishop Mitchell—expect to derive quite as much of a spiritual stimulus from the meetings as the diocese of Tennessee in which they are held.

But the meetings of these two official bodies of the Church on consecutive days in the same place has far more than local significance. They present an unusual opportunity for leadership at a crucial time in the life of the Church—and with that opportunity a corresponding responsibility. Under these circumstances it is to be hoped that the Forward Movement Commission will not hold simply a routine meeting nor the House of Bishops devote itself entirely to the acceptance of resignations and the filling of vacancies in the missionary episcopate. The Church is looking toward Memphis for real leadership, and is ready to respond loyally if such leadership is forthcoming.

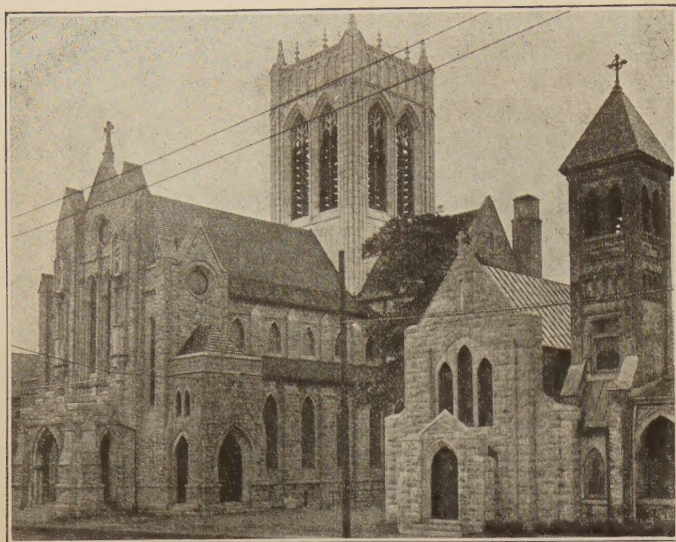
During the triennium preceding the 1937 General Convention, the Church grew to have a rare confidence in the Forward Movement Commission. The spiritual leadership of the Commission was hailed joyfully by the entire Church and resulted in what was genuinely a united Forward Movement of the whole Church. Never before has any movement in our Church aroused such wholehearted enthusiasm on the part of the entire membership of the Church, without the slightest suggestion of partisanship or rivalry. Under the magnificent leadership of Bishop Hobson of Southern Ohio men, women, and

children of the Church gained a new vision of the inner meaning of Christian discipleship and a new concept of fellowship and coöperation with one another.

During the year since General Convention the Forward Movement has continued along the same lines. *Forward—day by day*, the splendid guide to daily Bible reading and meditations, which has been prepared anonymously by some of the most noted leaders and writers in the Church, has been continued and its use has not diminished. Conferences and retreats have been conducted under Forward Movement auspices and guides and study courses have been published—notably the very fine one on the Oxford and Edinburgh conferences entitled *Getting Together*.

But the time has come for the Forward Movement to enter into a new phase. What that phase should be we do not venture to say, but we do hope that some genuinely new approach will come out of the Memphis meeting of the Commission. A helpful start has already been made along the line of laymen's work in the Church by the appointment of a lay committee on that subject last spring. It is to be hoped that the recommendations of this committee will result in some real mobilization of the manpower of the Church, as its woman power is mobilized through the Woman's Auxiliary and the United Thank Offering.

THE FORWARD MOVEMENT also has a tremendous opportunity in regard to the young people of the Church. Although there have been youth representatives on the Commission almost from its inception, the Forward Movement Commission has not been conspicuously successful in giving leadership to our young people except as it reaches the whole Church through *Forward—day by day*. It has become a commonplace to point out that there is no great Christian youth movement in this country to arouse the same kind of interest and enthusiasm that characterize the Hitler youth movement in Germany, the Young Fascists in Italy, and the Communist youth organization in Russia. In an earlier day when graduation from high school or college was inevitably followed by entry into business or a profession, it was not necessary for the Church to direct its attention particularly



ST. MARY'S CATHEDRAL, MEMPHIS, TENN.

to youth as such. Today, when thousands of young people are unable to utilize their education or to find an outlet for their energies in commerce or industry, the need is imperative. On the economic side, the Civilian Conservation corps and the Youth administration are endeavoring to meet the problem; but the Church has not as yet developed a technique for helping young people to solve the tremendous spiritual problems with which they are faced. There is fine work being done here and there by our student chaplains, by individual rectors, and by young people's societies, but the young people look in vain to the Church as a whole for adequate leadership. There ought to be something like a great Christian conservation corps—a youth movement that would demand sacrifices and inspire loyalty, and that would direct the energies of our young people into constructive Christian channels. A great international conference of Christian Youth is to be held in Amsterdam next summer. Our Church will be represented in that conference, but it will mean little to the young people of the Episcopal Church if their participation is only a perfunctory one through the attendance of ten hand-picked delegates. But if there is real preparation for the Amsterdam Conference and if the young people of the Church can have their enthusiasm fired by a genuine Christian youth movement, there may be tremendously significant consequences for the future of both Church and State. We commend this problem to the attention of the Forward Movement Commission.

Another important sphere of influence in which the Forward Movement Commission has already blazed new trails is that of the religious education of Church children. Two splendid Christmas booklets and two summer ones have provided basic instructions, good pictures, carefully planned hand-work of an excellence that has set a new standard for the Church. The character of these publications has been such that they are suitable for use alike in the church school and in the home and they have made a tremendous appeal to children throughout the Church. Indirectly they have also been of great value in bringing the message of the Church to parents who have been more or less indifferent to the message of the Church as it has come to them through its ordinary channels but who have been attracted by the clear, winning, and non-controversial way in which her teachings have been set forth in these children's publications. Unfortunately, for financial reasons the Forward Movement Commission did not publish a booklet of this kind last summer and we understand that it does not plan one for the coming Christmas season. This is a

great loss to the Church and one that we trust will be speedily remedied. It is not too late to plan some such material for next Lent and we earnestly hope that the Commission will find the means to do so. The children's work that it has begun is far too important to be allowed to lapse just as it is beginning to become so valuable.

In regard to the Forward Movement itself, if there has been any criticism of this movement it has been that it has devoted itself to personal religion so definitely as almost to overemphasize this aspect of the Christian life. Perhaps it was inevitable that this should be the case, for personal religion had been under-emphasized in the Episcopal Church for a good many years. Nevertheless, the time has come when this stress on personal discipleship should be supplemented by an equal emphasis on the corporate and sacramental aspects of the Catholic faith. Just as a man cannot be a good Christian if his religious efforts are directed solely to his own salvation so he cannot be a good Churchman unless he is growing in his spiritual wisdom and stature, in his fellowship with God through the sacraments of Holy Church, and in his fellowship with his fellowman both within and without the Church.

The great problem of our day is the building of a Christian society. The new paganism that is sweeping over the world almost unchecked threatens to engulf civilization and dehumanize man. The strength of Communism and Fascism is the fact that these philosophies purport to have an answer to the problems of the current day. Unfortunately their answers are the wrong ones. The Catholic faith has the right answer but unless the Church of Christ can make that answer clear to the peoples of the world, the faith is not going to become effective.

Here is the point at which the House of Bishops and the Forward Movement Commission can both offer a sorely needed leadership to the Church. In 1933 the House of Bishops rose to new heights of prophecy and courageous leadership in that great pastoral letter which stands as the most notable pronouncement that has ever come from the episcopate of this Church. It is such leadership that we need today from our House of Bishops, implemented by the practical methods that the Forward Movement Commission has so well demonstrated that it knows how to utilize. The Church is ready to follow such leadership, and we earnestly pray that it may be forthcoming at Memphis.

Within our own Church too there are signs that a new day is dawning. At the meeting of the National Council last month initial steps were taken in what may prove to be a sweeping reorganization of the Church's work both in her headquarters in New York and in the field. Dr. Charles W. Sheerin, the newly appointed second vice-president in charge of the Publicity and Field Departments, has entered upon his work with enthusiasm and a genuine desire to exercise constructive leadership. The Presiding Bishop has taken personal charge of the missionary work of the Church and intends to promote it both vigorously and intelligently, emphasizing especially the domestic field. This, as Bishop Tucker has pointed out at recent synod meetings, is not because of any attempt to minimize the foreign missionary work but because foreign missions as well as the life of the whole Church depend upon more intensive cultivation of the domestic missionary field in parish, diocese, and the general Church. In this connection the whole matter of the distinction between diocese and missionary district and the allocation of domestic missionary funds is being very carefully scrutinized.

There is evidence also of a new intention to make effective use of the provincial system. The Presiding Bishop has called

together the episcopal presidents of the eight provinces to meet with him at Memphis and presumably the subjects of discussion will be the study of ways in which the provinces can become a more vital and effective part of the Church's administrative organization. Almost alone among the Churches of the Anglican communion, or indeed of Catholic Christendom, the American Episcopal Church has failed to make effective use of regional or provincial organizations and it may be that the time has come for a forward step in this direction. In a separate editorial we discuss some of the proposals for greater usefulness of the provinces.

Taking all of these things into consideration there seem to be unmistakable signs that the Church is really ready for a new advance along the line. The National Council must have thought so, for it voted a \$100,000 advance in the missionary budget for the year 1939. Early returns from parishes and dioceses in which the Every Member Canvass has been held this fall give a similar indication. Church attendance seems to be increasing. There appears to be a growing belief that prayer and the Christian life are vital factors in the world situation. Disillusioned in secular matters, many people are beginning to turn anew to a vital Christianity in which is to be found the salvation of society as well as of the individual.

So far as our own Church is concerned, these rather vague inspirations, these still unclearly indicated trends, this hopeful yet nebulous atmosphere, all tend to direct the attention of the Church in a unique way on the important meetings of the Forward Movement Commission and the House of Bishops being held in Memphis this week. May God, who by His Holy Spirit presided in the council of the Blessed Apostles and who promised through His Son Jesus Christ to be with His Church to the end of the world, exercise a special leadership in these councils of His Church assembled in His Name and Presence. May He guide them in their work and grant that out of their sessions may come such a flame of divinely inspired leadership as may set the Episcopal Church on fire in a burning zeal that may consume the dross of worldliness and indifference and bring a new light and warmth into both the Church and the nation to which we give our allegiance.

The Provinces

AN IMPORTANT preliminary meeting to be held in Memphis, Tenn., just before the sessions of the House of Bishops, is that of the presidents of the eight provinces of the American Church. It is hoped that out of this meeting may come further advances toward increasing the powers and the usefulness of the provinces.

General Convention, by resolutions in both houses, approved last year the following recommendations of the Joint Commission on Provinces:

(1) "The general principle of making the national Departments of Religious Education and Social Service advisory and delegating to the provinces the promotion of their programs insofar as the provinces may be equipped to assume such responsibility."

(2) "That the Field Department should seek the advice and coöperation of the provinces, and that its secretaries would, in some provinces, work more efficiently and economically if under the provincial system."

(3) "The national Departments should not wait for a better organization of all the provinces but should work through and with each province according to its organization and resources."

(4) "In order that the provinces may be equipped to

assume this larger responsibility, [each province should employ] at least one full-time executive."

The First province, the Commission's report stated, was an excellent example of the value of placing upon the provincial organization functions which have in the past been the responsibility of the national Church. Much of the work of the national Religious Education, Social Service, and Field Departments, it is believed, could be more effectively carried out on a provincial scale than on a national.

A major objection to the increase which General Convention has approved in provincial functions is the matter of expense. Presumably the full-time provincial executives would have to be as capable and as highly trained as the National Council executives. Thus, instead of one executive secretary for Social Service, Religious Education, and Field, there would have to be nine of each. Proponents of the plan, however, reply that the increased ability to deal with local and sectional problems would be well worth the added expense. The entirely optional nature of the action taken by General Convention moreover makes it sure that the organization will not take place until funds are available to support it.

Even more practical suggestions made by the Commission on Provinces had to do with the resignation and the consecration of bishops. Both proposals, however, were disapproved by the House of Deputies after the Committee on Canons had reported its belief that the proposed action was "inexpedient at this time." The recommendations were that resignations of continental bishops be presented to the provincial house of bishops instead of the national House; and that the president of the province be made responsible for arrangements for consecration of bishops-elect within his province, after receiving notification from the Presiding Bishop that the election had been completed by the required canonical consents.

We believe that these suggestions are worthy of further study, for they seem to us to simplify the procedure of resignations and consecrations without in any way impairing the national unity of the Church. No positive action, of course, can be taken until the next General Convention; however, we hope that the meeting of provincial presidents will discuss them and make available to the Church their opinions on the two proposals.

In the other matter, however—the decentralization of social service, religious education, and field work—the provinces have been given the green light to go ahead with far-reaching changes. We shall be intensely interested to see the provincial presidents' reports on what has been done and their recommendations as to what more can and should be done in the future.

Our Blessed Dead

NOVEMBER begins with two days that are dear to all Catholic-minded Christians—the festival of All Saints and the commemoration of All Souls. Moreover, the entire month is traditionally the month of the dead: a time when we have in special remembrance both the great saints of the Church and our own loved ones who have gone before us. In this month too comes Armistice day, in which we remember especially those who gave their lives in the World war. And appropriately enough the month ends with Thanksgiving day, on which we give thanks for all the blessings that God has showered upon us. Surely, foremost among these blessings is the precious memory of our departed loved ones.

Happily, in our own Church there is no longer any prejudice against prayers for the dead. Indeed, since the last war in

which so many millions of homes throughout the world were touched by the finger of death, there has been a return throughout Christendom to the scriptural and Catholic practice of praying for the dead, which is a practical application of the doctrine of the communion of saints. This was clearly shown in the favorable way in which this subject was received by the World Conference on Faith and Order at Edinburgh last summer and the very significant chapter on the communion of saints that was written into the report of that conference with the unanimous approval of the delegates.

The Forward Movement Commission has published a beautiful little guide entitled *For Those Who Mourn*. The only unfortunate thing about the guide is its title, for its usefulness is by no means limited to those who have recently undergone bereavement. It contains a message that all of us need—the message that death is not the end of life but the beginning of a new and richer aspect of it. In the words of the anonymous writer of the guide:

"Life is continuous. It begins with earthly birth and can continue on forever into the future. That is one phase of what we mean by 'eternal' life. When death comes to a person we love, it means that such a person has arrived at the point of transition from this physically limited life to that greater and fuller life that knows no such limitations. Instead of thinking of it as the 'end' of everything, we should think of it as the beginning of something. In the truest and most literal sense, it marks one's graduation from the lower form into a higher. Who ever says: 'My child was the brightest member of his class. Why did he have to graduate?'"

"Death means just this. Beyond question, it has been for many the one way of release from burdens and pain that were too great to be borne. For others, it may have meant escape from suffering that might have come to them later in life. Certainly, it meant that they were saved such sorrow as has come into our own lives. But these are the negative aspects of death. What is there on the positive side? Is there any real truth in the words of St. Paul, 'For me . . . to die is gain'?"

"Indeed there is. If those whom we have in mind loved life here, they love it all the more where they are. If theirs were lives given in unselfish service to their fellow-men, they are now going 'from strength to strength in the life of perfect service.' If we thought their lives beautiful and admirable even amid the physical limitations of this earthly life, how much more beautiful are they now, free of these limitations?"

"Love does not cease when we 'die.' Thoughts do not perish. Growth does not come to an end. Beauty does not vanish away. If God be all that we believe Him to be, their lives are bound to be richer and happier. The only grief they can know is caused by our failure to understand. Let us not bring them that."

Best of all we need not lose our own personal relationship to our loved ones when they have preceded us beyond the veil. Often in the Holy Communion, if our sense of spiritual awareness is sufficiently acute, we can actually feel their presence and know that they are joining with us in that great act of worship quite as truly as if we could see them kneeling beside us or reach out and touch their hand. This is by no means an unusual experience among those whose faith in the Blessed Sacrament and in the Communion of Saints is of that simple child-like quality that our Lord said was essential for citizens of the kingdom of heaven, and whose perception of things spiritual is accordingly keen.

But even if we do not have that keen sense of spiritual perception we need not be discouraged, for we know that our loved ones are in good hands. There is no Christian teaching that is more thoroughly attested by Holy Scriptures, by the teaching and experience of the Church for 2,000 years, and by

every implication of Christianity, than the fact of life after death. We cannot know the details of that life, nor do we need to do so. We can and do know that the personalities developed in this life carries over into the life beyond, and the death of the body does not kill the immortal soul. Our beloved dead have gone for the time being beyond our reach, but they have not gone beyond the reach of God nor are they forever lost to us. Surely we shall be reunited with them some day; meanwhile we can join with them and with the whole company of heaven as well as with the Church here on earth in the worship of Him whose gift is life eternal.

Toward Church Social Action

ONE OF MANY heartening signs of the Church's advance toward a truly Christian sociology is the conference of young Churchmen to be held in New York City on the "facts of the Christian religion and the nature of the social action which it requires of every faithful member of the Church." As reported in this week's news columns, a distinguished list of speakers is to address the conference, which is the product of a small discussion group of young workers and students.

The call sent out by this group appeals to all who "believe that the teachings of the historic Church are the only basis of the right ordering of society." It firmly states four religious facts about the situation, without any attempt at intellectual pussy-footing or "inclusive" vagaries: (1) All life, corporate and individual, finds its meaning in God; (2) sin, which is due to man's free will, is an element in every social situation and cannot be overcome by man alone; (3) Therefore, God entered into human life in Jesus Christ to show man's true nature and to renew it; (4) The agent of this renewal in the world is the Holy Catholic Church in whose offering the Eucharist, all life, corporate and individual is presented again to God.

These are certainly fundamental formulæ in any Catholic approach to the social question. They neatly express the meaning of the religious insight into social relations and at the same time frankly reveal the Incarnational core of the group's outlook. The call further carries these doctrinal first principles out into four slogans of social action and social objectives. It declares stoutly that social action based on the teaching of the Church must include (1) The growth of political democracy as opposed to any form of totalitarian state; (2) The growth of economic democracy which provides economic security for the producers of economic value; (3) Coöperation with organizations that defend civil and democratic liberties; (4) A practical program for world peace.

It is more properly an editorial task to comment on the accomplished event than to speculate on its coming. Nevertheless, our hopes and our prayers will be invested in the conference for young Churchmen. They may well be able to play a significant part in the gigantic task of mobilizing the Church for social action.

ACKNOWLEDGMENTS

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 744 North Fourth street, Milwaukee, Wis., with notation as to the purpose.]

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The Fellowship of the Saints

By the Rev. Bernard Iddings Bell, D.D., S.T.D.

PROFESSOR WHITEHEAD of Harvard, in his Gifford lectures some ten years ago, said, in one of those sudden phrases that become memorable, "Religion is what man does with his aloneness."

It is in very truth a man's aloneness that is his greatest curse, the most effective hindrance to his living a brave and beautiful life. He knows instinctively that it is unnatural, wrong, dangerous, for him to be alone. Yet, in his inner springs of being, he is alone. Each one of us is shut off from his brethren, nor is this true only in lonely and rural places. Often it is in the midst of the city's millions, yes, even in the company of one's closest associates, that one is most walled off from others. Even between me and my beloved there is a subtle barrier, difficult, often impossible, to surmount; while the gulf that divides my inner being from that of my casual acquaintances is deep indeed. Because, somehow, I am alone, yet know that I was not made to be alone, I am always making approaches to other people, ever seeking to lose myself in some social group, to give myself to people and to take them for my friends. So it is with every man, every woman. So it has always been. This urge to escape aloneness makes for more marriages, I think, than does physical passion. It makes also for clubs, lodges, fraternities, in fact for all the groupings that make up the community. We are seeking fellowship.

But for the most part, we are seeking it in vain. Therein lies the greatest tragedy. One could bear without wincing all the other woes of life which must be borne—pain, poverty, disappointed ambition, frustration of purpose, old age, death—if only he did not have to bear them alone. A man or woman often sells all he or she has—health, honor, even life itself—in search of this illusive thing called fellowship, only to find that what has so dearly been purchased turns out to be insufficient when the day of one's testing comes. Friends evaporate before disaster, or before monotony, like dew before an August sun. Even husband or wife, beloved children, fail to understand the spirit's need. Sooner or later, one is left with one's aloneness, one's intolerable aloneness. In our associations with one another, we do indeed sometimes come very close to fellowship—so near that we can begin vaguely to see and understand what the nature of fellowship is; but we never quite come at it. Yet nothing else will do: wealth, health, cleverness, learning, applause, sensory satisfactions are no substitute for friendship, for real love, for a true sharing in corporate oneness. We must have it. We never attain to it. Not in terms of earth.

The difficulty is, of course, that not one of us is selfless enough for such adequate fellowship. There is in each one, in me as well as in every one of those I wish were my soul-comrades, a constant strain of self-seeking. This is the radical defect, the root trouble, in man as he is. It is not a defect in man as God meant human beings to be, as He hopes that human beings may eventually, by their hard labor aided by His grace, become; but it is a defect, the dreadful defect, in us as we are. Each has an itch for power to be wielded over others; each has a longing for something to be gotten from others in return perhaps for nothing or at best in return for less than he gives to them. Whether or not the profit motive be the life of all necessary business—which I for one do not believe—at any rate the profit motive is the death of satisfying friendships, of any adequate fellowship. Yet there the ugly thing is, in me and in everybody else, cropping up almost

before I realize it. It makes me disappoint and exploit my friends. It makes them do the same to me. It is because of this that the Psalmist of old cries out: "Put not your trust in princes, nor in any child of man, for there is no help in them." The wise and informed and honest man always says to himself: "If I expect that my beloved ones will never let me down, I am a fool, as unfair to them in expecting it as I am myself too credulous; and as for me, I know that, strive as I will, I am sure to let them down too, more or less, over and over again. I hope they too know that, and put not too great a strain on my assumed perfection." One can like other people, love other people, get fun and help from people, and give these things back; but he who utterly trusts other people or desires utterly to be trusted by them, is a simpleton. Yet without such trust, there remains the aloneness; and with that aloneness, to dispel that aloneness, something must be done. This is one of the greatest problems in life, is it not? Yes; and religion is the only thing that a man *can* do with his aloneness.

"OH," you say, "but that will not do, at least not for me. I have no desire to renounce human fellowship in the hope of finding an efficient substitute for it in a mystical union with God. It may be that I desire God, all right, and union with Him; but it will not fill my heart with happiness to be *alone* with Him, however close. I am a social being. In shared enterprise, shared activity, shared enthusiasm—shared by me with others of my kind—lies all my natural desire. Even when I would go to God, it would be more satisfying to go in a company rather than by myself. Even in religion, what I need is comradeship with my brethren. And so, when Christianity comes to me and asks that I solve my problem of aloneness by going, *still alone*, in search of the mysterious and Holy God, I reply, "No, thanks. That is not to remedy my aloneness, but only to deny it, and to try to forget it." There is no use in thus denying it, and I cannot forget it. I have a feeling that even if I could dwell a million years in the innermost presence of God, I should still be crying out for friends, for lovers, for beloved. If what you mean, or what Dr. Whitehead means, is that God can be a substitute for human fellowship, I am sure that you are wrong."

Well, that is not what I mean nor, I think, what Dr. Whitehead means; it is certainly not what Jesus Christ and the Christian religion mean. There is no such thing in historical Christian teaching as a hope that any man can find in God a sufficient substitute for human fellowship, and indeed no hope that any man, *by his lone self*, can find a way to God at all. Man is a social being, in religion as in all else, and Catholic Christianity recognizes that fact. That it has been so largely forgotten by us of today is due to the false individualism which has been the curse of Protestantism. It is quite true that each individual is precious, in and for himself, in the eyes of God; but it is also true, as Protestants have too much forgotten, that, unless and until that individual has given Himself to the whole brotherhood of believers, he cannot be saved from failure and unhappiness as a human being. How much this has been forgotten! Look at our hymns, the ones that Protestants most delight to sing. See how forgetful they are of the Christian fellowship. See how they seem to imply that all that matters is *God* and *I*. "Jesus, Lover of *my* soul." "Even *me*, even *me*." "Rock of Ages, cleft for *me*."

"Guide me, O Thou Great Jehovah." "Abide with me." "Just as I am, I come, I come." "Lead Thou me on." And so on, in continued self-absorption. But I have no little private wire direct to God. He does not give me grace and help regardless of my brethren. Jesus never taught that I might say, "My father, give me bread." He said to pray, "Our Father." We are united in one communion and fellowship. As John says in his Epistle, "If we walk in the light, as He is in the light, we have fellowship one with another." (I John 1:9). I cannot belong to God by myself, only along with the others who belong to Him. When I turn, then, to God as He is in Jesus, with that problem of my aloneness, He solves that problem not by saying, "Forget your brothers, they who disappoint your hope, and God alone will be enough for you." Not at all. He says, "Come to Me, and I will introduce you into the only Society whose fellowship can ever satisfy. When you turn to me, I make you instantly a member of the One, Holy, Catholic, and Apostolic Church, the happy brotherhood of them who find their unity in Me."

THIS statement astonishes, sometimes outrages many people. "Do you really ask me to believe," such a one asks, "that the Christian Church is that utterly satisfactory society the members of which, without greedy desire or selfish ambition, give each to the other the wholly selfless comradeship which alone can refresh and delight my lonely soul? I have looked at the Christian Church, good sir; and it is not in the least like this ideal fraternity of which you preach. Do you who a moment or two ago advised me to trust no man, now ask me to trust Christians? I have not noticed that they perfectly love and nurture one another. I have not noticed that a woman's guild or a choir is a model of human charity, or that vestrymen are unusually honest and reliable men. Even you parsons often talk evil each about the other behind his back, and scramble to get the job that pays the most money, whether you deserve it or not; and some of you priests are overpaid while others of you starve, or near it. I see you Christians, clerical as well as lay, keeping silent in the face of social iniquities, apparently too afraid of the world to champion and free the oppressed. I even have seen bishops who did sly and tricky things. Are such people as you the ideal, soul-filling fraternity, givers of the fellowship I long for? Excuse me, sir, but you must not talk nonsense."

Let us who are of the Church pour dust and ashes of repentance upon our guilty heads! Men have looked at us and, seeing what we are, have not believed that God has created anywhere a fellowship in which, because His will is done, there is fraternity, and freedom for the man who sadly walks alone, yet feels that he must escape. May God have mercy on us for being such stumbling blocks to them who are wearied and heavy-burdened by life.

And yet I would enter a *caveat*. I am not asking, God is not asking, that anyone should suppose that St. Such-and-Such's church is that sufficient fellowship of which I speak, to which one with safety may entrust himself. I am not asking, God is not asking, that anyone should esteem in that way the diocese of So-and-So, or the Episcopal Church, or indeed the whole Church on earth. The priest and people of this parish, the bishop and clergy of this diocese, all of us Christians from pope to choir-boy, are sinners like yourself. We are trying, all of us a little, some of us a lot, to become worthy some day of a full and unhampered membership in Christ; but we are not there yet. Even the best of us must say, like St. Paul, "Not that I have already attained, either were already perfect; but I follow after, if that I may apprehend" (Philippians

3:12). No, no, put not your trust in sinful, earthly me like us.

But we are not the whole Church. We are not even the part of the Church that really counts. There are three parts to the Church. There is the Church Militant here in earth groping to do the will of God, stumbling toward goodness full of neophytes. There is the Church Expectant, where they now are who here on earth have done the best they could, who failed and were forgiven, over and over again and went on trying. Now they are freed from the body, trained more and more; gradually purged, purified, made ready. And there is, finally, the Church Triumphant, where God and the saints have with one another a happy and creative comradeship forever. *Trust the saints in heaven.* Be as patiently as possible with us on earth; but *trust the saints in heaven.* They will not let you down. Their comradeship with you is what you need, to do away forever with your horrible aloneness.

We say that we believe in the communion of saints; but do we? "Communion" is merely a Latin synonym for the Anglo-Saxon word "fellowship." The fellowship of the saints extended even now to us—that a man may live by, hang to, rely on. The holy ones who fought and won, these say to me "Brother, when you are lonely, bruised, disappointed, betrayed, remember that we are your comrades. We understand. We care. You may, and often do, betray one another, betray us, betray God; we shall not betray you. You cannot yet wholly be a friend, for in you still moves sin, moves self. But though you cannot adequately give friendship, you need it just the same. We give it you, for our God has loved both us and you, and you have started the long climb to the heavenly city. We love you. We love and understand and help."—It is the communion of saints.

The Unknown Christian

By the Rev. Willis P. Gerhart

Rector of the Church of the Heavenly Rest, Abilene, Tex.

JUST AS wars are won by the unknown soldiers, so the cause of righteousness is upheld and propelled by the unknown Christians whose names are not entered in any list of saints.

Men have always delighted to honor the great and those who have performed conspicuous service, but in our generation for the first time we see the enlightened nations giving praise to the man of whom they know nothing—the Unknown Soldier. This is a recognition of the fact that battles and campaigns are not won by statesmen or generals but by good soldiers and brave—and lots of them.

The Church has always recognized the inspiring truth of this principle and commemorated in the festival of All Saints these countless thousands of souls who have fought a good fight and passed on to the Church Expectant in paradise. They have no memorial but the direct power of their influence. The actual advancement of the kingdom of God is their monument. Their sacrifices are like the coral animal, they remain as the starting point for new and greater mass achievements.

On the grassy slopes of Arlington, under the grey flagstones of Westminster, where the traffic swirls around the *Arc de Triomphe* in Paris, lie the remains of the unknown soldiers, symbols of the unconquerable spirit and patriotism

(Continued on page 448)

Of Gardens

An Address to the Catholic Congress

By Howard R. Patch

Professor of English, Smith College

"And the Lord God planted a garden eastward in Eden. . . .
"And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

"And a river went out of Eden to water the garden, and from thence it was parted, and became into four heads" (Genesis 2: 8-10).

AND I SEEMED to see this fair land with its green and velvet slopes, its towering trees kissing the sky of lustrous blue, its hedges and its flowers rejoicing in their untainted beauty, primal and fresh with the loveliness of the first morning. And all the growths were neither wild and rank like an untamed jungle, nor were they sternly disciplined and chastened with the proper paths where they should go, but the garden was ordered with a spontaneous beauty like the even fur on an animal's coat, or like the rhythmic pattern of the waves on a white shore.

There on a little rise of ground surveying all this beauty stood the first man, impressive, unspoiled. But if I mistake not, in his eyes could be seen just a touch of pride in all this splendid estate. For, if I mistake not, even Adam—if he is like most of us—began to cherish after a day or two in Eden the idea that somehow the garden was the result of his own doing. And he looked around for neighbors to share it with him, and he longed to point with satisfaction to the way in which he had laid out the beds of asphodel and planted the saucy crabapple trees in a row. But for a while no neighbor came to him.

Only Eve was his companion. And as I saw her first, she came running up the slope to greet her husband. The expression in her eyes was that of one who has detected her spouse's self-satisfaction, and who intends to deal with it in due time. Besides she has a little plot of her own. "Adam," she calls, a little out of breath, "Adam, dear, I've got the very name for that clump of flowers we found across the way. It's the dearest name! I'm going to call them 'Sweet William'! Isn't that nice!" She looks at her husband to measure the effect of her words.

But Adam draws himself up grimly. "And who, my dear—who, pray, is 'William'?"

And Eve laughs, a gentle deprecating laugh as of one who has succeeded beyond her wildest hopes. "No one, my dear," says she. "How stupid of you! Adam, you have no imagination, no flexibility, no experimental spirit!"

"I fail to understand," says her husband with great dignity, "I fail to understand what point there is in naming a flower 'William' if there is no 'William' after whom you are trying to name it!"

"It doesn't matter at all," says Eve with mild humor. "You are too logical. You want everything to be reasonable and follow rules. You are too direct, too straight, my dear, for the little by-paths of a woman's mind. Now if you'd try one of those apples of the tree of knowledge of good and evil, you'd grow in subtlety, darling, and you'd understand your provoking wife and—perhaps some day you'd understand wom-

en. Just try one of the apples," she added coaxingly, "and you will grow in subtlety. You'll be more sophisticated and I'll like you better."

And as she speaks, looking at him with a smile that plays about his inner consciousness, invading territories that women have no right to invade, he seems to hear a voice whispering through the whole garden and the wooded fields near by: "Grow in subtlety! Grow in sophistication." The words hiss softly around the trees in serpentine fashion and coil around the branches of his mind. . . .

"We've been told not to touch those apples," says Adam stoutly.

Eve looks at him with a gleam in her eye. "And so," says she, "I suppose we must obey! That order came to us last week—or rather a month ago. Who's to say that we mustn't try one of the apples now? Why did God make the apples if He didn't want us to enjoy them? Are we to keep last week's or last month's orders forever? Are we always to be bound by a code of outworn laws? You are the most ridiculous reactionary, Adam. The world will never get anywhere if we don't change the rules a bit every week. It is the essence of progress. What does it mean to be a liberal if you don't relax the rules now and then? Didn't it ever occur to you, my dear, that we were given the laws of the garden to see if we have the courage to break them? Anyhow," says Eve, with a yawn, as she stretches her beautiful arms, "anyhow I'm going to call those flowers 'Sweet William.'" And as she speaks she smiles a little smile.

And the treetops move gently, and a whisper runs round among the bushes and the flowers: "Grow in subtlety! Grow in sophistication!" The sound of the words fades away into the distance.

* * *

AN ANCIENT book lies before me, with the title inscribed *The Romance of the Rose*. And there in letters old I read of a garden filled with flowers and surrounded by a wall on which are pictured the scenes of many lovers and their ladies. There I find Tristram meeting Iseult in the moonlight; there too whispering in pleasant colloquy stand Lancelot and Guinivere; there Paris holds lovely Helen to his breast; and there are many, many more of their kind. Each lover and each lady wears a smile. Oh, happy, happy lover, forever wilt thou love, and she be fair, and she will also be faithful to thee after the fashion of her infidelity, in these carved outlines of stone upon the wall. Nearby is a gate, of which the porter is Idleness. Within lie fair avenues of trees and fountains, and many a walk where one may stray. What terraces of Italy, what clipped yews and fragrant box of ancient manors, what hanging gardens of Babylon, ever had such charms as these! Here is an oasis from the desert and the storms of the world without.

As I am led through the spacious loveliness of the fields inside, I observe a group of damsels and young men engaged in a mysterious dance. Round and round they go in couples, and the men sing to the damsels: "I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spice," only to be answered: "My beloved is gone down into his gar-

den, to the beds of spices, to feed in the gardens, and to gather lilies." With such songs on their lips they go round and round in the dance, and then suddenly they stop. Somebody who looks like an official steps forward and passes to each of them what seems to be a diploma. "Change partners!" he cries out. They take new partners. "Dos-si-dos!" he calls out again. "Turn your backs on your first husbands!" And then the dance begins anew.

During the interval of their progress the official looks around with a benignant smile. "How very nice it all is!" he exclaims. "At every round or so of the dance they stop. I give them a bill of divorcement, and each damsel takes a new spouse. They are all very happy. Ah, the new freedom, what happiness it means to us all! And the prize for everybody is a rose."

"A rose," I ask myself. "Is that what love means here?"

"Yes," replies the official, who seems to be reading my thoughts. "This is the garden of love, and the rose is what everyone comes here to seek. You pluck it. It is beautiful for a while. It fades. But the bushes are full, and there are plenty more. Come across the way for a moment and I'll show you another game."

WE PASS over the greensward to survey another group of people who are sitting in a circle. A leader among them shakes some dice in a cup, someone rings a little bell, and the dice are thrown. Some of the group seem to win, and some to lose; but no one appears to care very much. At each throw of the dice the group rearranges its pattern, and new couples are formed. The guide turned to me with a rather patronizing smile. "They're playing a game called 'adultery,'" he explained. "You may think it a little old-fashioned, but it's amusing on rainy afternoons. Do you want to take a chance and try it?"

While he spoke there appeared from the trees not far away a line of little children, with their heads crowned with pretty flowers, and they were dancing here and there on the green. I managed to catch just a little of their song:

"Sweet William came to call one day
And stole my mother quite away,
When one mother leaves, another arrives,
For daddy's had—yes, daddy's had
One little, two little, three little, four little,
five little, six little wives."

Not far away I saw a long line of men apparently in ministerial garb. I noticed that first one left the line and stood off by himself, and then another. Each one as he did so chanted a strange tune that somehow suggested to me an alarm clock: "I'm a heretic—tick—tick—tick. I'm a heretic—tick—tick—tick." But the strange part was that as each one left the old line he simply joined the man ahead of him and so formed a new line. By this process they made a slow advance, but it was only an advance in a circle; for the total company went backward and forward or round and round. Watching them idly there was another in the same costume sitting on the ground. He was juggling brightly colored balls like Christmas tree ornaments. Of these he always kept two or three in the air. "Clever, isn't he!" I heard someone say, "juggling doctrines like that." All of the group changed their dress from time to time as I watched, sometimes putting on a clerical collar and again taking it off, each time rather proudly.

SUDDENLY I heard a great explosion. "Now the fun's going to begin!" someone shouted. Not far off I saw groups apparently playing at war. They threw bombs at one another and sent gas across the fields. Knives and shot and

shrapnel also played a part in their diversion, and some were even throwing hand-grenades at the children. While I stared at this strange and bitter sport I heard someone say: "Hate is only inverted love. If you cannot kiss, better blister the flesh of those you love. See the motor-cars smashing up over them in mutual adoration. Isn't it glorious?" And as I heard these words I looked across the fields and saw a shoot-the-chute where on a long runway men drove motor-cars at terrific speed into others and they all smashed up at the bottom. "That isn't the best of it though," I heard the former spokesman say. "Wait till you see the fireworks!"

And even as he spoke there came a rush of airplanes overhead dropping bombs all round us with murderous effect. They made a pattern with their destruction as of a floral decoration. Overwhelmed by the screams, the butchery, cruelty, and horror I crouched low, fearing another bomb would find me next when someone touched me on the shoulder. "Don't you like our garden?" said a voice in my ear.

"God help me, no!" I cried. "This must be a terrible dream of some garden. Give me the harsh reality of the world as it is!"

"What's the matter with all this?"

"There's no decency, kindness, or mercy here. Have you no semblance of laws here at least to keep people in order and protect the last vestiges of civilization?"

The stranger laughed. "Laws, dear sir, are a thing of the past. We believe only in the spontaneous here. Let all be spontaneous and free. How reactionary you are! Why keep to outworn codes and old-fashioned ideas? Laws are never interesting until they're broken. Where's the thrill in life if you don't smash old ideas? Where's progress if you don't move on to new truth?"

"New truth? What about God, does He change too or is He too reactionary for you?"

The stranger smiled. "You forget. We are all gods. That is our discovery. For example I am the god of this garden."

"You the god of love—with that gas-mask and those bombs and hand-grenades?"

He seemed to crackle as with electricity for a moment.

HAIL MARY, STAR OF THE SEA

THE LADIES of fashion in Corinth smiled,
In their pleasant town by the sea;
While the stately dames of Rome beguiled
The long days lazily.

Corinthian matrons would not have cared
To invite her in for their tea.
And the daughters of Cæsar would not have dared
To greet her socially.

"A carpenter's wife out of Nazareth,
From a town as large as a pea?
How absurd!" they would murmur beneath their breath
"A workman's wife! Dear me!"

The ladies of Corinth have long since died,
In their ruined town by the sea.
And the langorous laughter by Tiber's tide
Has faded vacantly.

While Mary, the carpenter's wife, ignored,
Has become the Star of the Sea,
And the shining handmaid of the Lord,
In Greece and Italy.

REV. JOSEPH F. HOGGEN.

God of love? No! Love is amusement. Love is a biological act. I am god of self, god of expressionism, god of surrealism, god of energy, god that I create in my own image, god of gods, quintessence of ultra-violet light of lights, eternal atomic force, forgotten by the sublime belief of man in man. . . .

"Let me get out of here!" I shouted. "This isn't real. This is only a hideous book!"

"Wait a moment," said he, grabbing me by the arm. "You haven't seen the half of it yet. Come over here and see a big factory to grind employes into little cogs in the machine. Further on is another to starve women and children. There's still another to turn out revolutions all packed neatly in boxes labeled 'Communism' or 'Fascism.' There's a sort of hospital over there where you can have your religion removed along with your teeth and appendix. It offers a painless cure for idealism. And come along while we visit the art gallery. You haven't seen our crazy paintings, or heard our crazy music, or observed our crazy politics and diplomacy, or seen our magnificent new inventions for wiping out an entire civilization at a stroke. You talk of love!" He laughed rather wildly. "Listen, my friend, listen carefully. We have drugs of all kinds to give us sensations undreamed of before. We have costumes, lights, and choruses, to give us all the thrills we want. Ah, there are goblins and elves in our pantries, and bats in our belfries, and—sh!—there are fairies in the bottom of our garden!"

I FLED away from him. And as I went I seemed to leave behind the noise and horror of the scene, and I found myself in another very charming little enclosure.

It was part of the same garden, yes. Or was it something different? At any rate it had no walls, and peace reigned. The trees were very lovely here: not too high, all very well ordered and discreet. The flower beds were well kept and in fine condition. There was a pretty gate with a sign over it reading: "Garden party at four. Everybody welcome. Come and bring the little ones. All denominations invited. Remember, this is *your* garden."

While I was reading the sign, whom did I see at the present moment, moving round among the flower beds and pretty flowers? Why sure enough!—sure enough! bless my soul! It was none other than the vicar himself in mufti. There he was with his plump little figure in his garden outfit. And there, will you believe it, there too was his dear little plump little wife. Bless her little self, with cheeks like apples and her knowing little smile and winning ways. How dear they both are!

"George," says the vicar's dear little wife, "I'm going to plant some Sweet William over here."

And the vicar looks at her with a beaming smile. "That will be very nice, my love! That will be very nice indeed! What a very good idea! What a very nice idea! . . ." he says, rubbing his hands with brisk approval. "I suppose the curate will be pleased to have flowers named after him put into our garden. He is named 'William,' I believe. It will be ever so nice. I could only wish that your flowers were all planted and full grown for the garden-party this afternoon. I'm so afraid no one is coming. If the weather's fine, they'll stay away to play golf and find God out in the countryside. If the weather's bad, they'll stay home because it's bad weather." He paused gloomily and then he brightened. "Do you know, my dear, what I'm planning to do! I'm planning to put in a long bed of chasubles here, and a little humeral veil over there, and some sprouts of thurifers in between. Don't you think that will be pretty? And I might have a whole row of sanctuary

lights all down the middle aisle. What do you think of that?"

But the vicar's dear little wife did not seem very much pleased. "I wouldn't put in any chasubles, my dear."

"Why not?" said the red-cheeked vicar with abrupt surprise and a little chagrined.

"Well," said his wife, "you know Lady Sizzle cannot abide chasubles. She gets chasuble fever, and is dreadfully upset. She'll never come to your garden-parties again if you put in chasubles."

"Deary me, deary me! I never thought of that!" said the vicar, rather shaken by the idea. "I suppose we might pray to the Lord to make us independent of Lady Sizzle and her manners. But the age of miracles is past. The Divine Force, the great Abstraction, the Life-Urge, the Supreme Value, or whatever It is that we call God always seems to fade out a little when Lady Sizzle comes barging along the garden path. . . . Well, anyhow, I can have the humeral veils and thurifers, can't I?"

His wife compressed her lips into a straight line. "If you want me to walk right out of this garden myself, you can!" She glanced at him to see the effect of her words. His face was so distressed that she went over and put a hand on his sleeve. "George dear, why can't we have our little garden simple as it always used to be? See here, my dear, I'll put in a whole set of new prayer books and hymnals and you can have—darling, you can have red-vested servers, if you like, and silver bells and cockle shells and choir-boys in cassock and cotta all in a row!"

BUT their conversation was interrupted by the sound of a great explosion. Someone came running and whispered to the vicar. He turned pale. "Dearest," he said, "something serious has happened."

"George, what is it? Tell me immediately."

"Something very serious, I'm afraid, my dear!"

"What is it?"

"Well, my dear, Religion has come right into the garden and wants to stay!"

Now the vicar's wife was a brave little soul, but her face fell. "Oh, George! It's the curate's doing. I feel sure it is the curate. He let Him in! Oh, what can we do about the garden-party this afternoon!"

"I'll send for the vestry, and we'll talk it over," said the vicar.

"No," responded his wife thoughtfully. "No, I don't believe I'd do that. I don't believe I'd tell them yet. It might get out, you know! They would all tell their wives."

"Well, anyhow I'd better go and greet Religion myself, don't you think?" the vicar asked. "I'll try to get Him to scrape the superstition off His shoes and scrub up a bit."

"Let me speak to Him first, darling," suggested his wife pleasantly. "He may want to upset everything, and I can deal with Him more tactfully than you can. I know what you can do, my dear. You go and call on the Bishop. That's the thing for you to do, darling. You go and tell the Bishop all about it."

But as it happened the vicar did not have time to go to the Bishop, for the Bishop had somehow heard the news and came to the vicar. His magnificent car rolled up to the garden-gate, and the perfectly appointed chauffeur opened the door for his lordship to alight. "Bless my soul, Faversham, bless my soul!" his lordship exclaimed, "What's this I hear! What's this I hear! Most distressing."

But the vicar could not even lift his face in response.

As the Bishop came up the walk, he sputtered a good deal.

"Religion's all right in His way, you know. He's one of God's creatures. But these things must be handled discreetly. Why did you talk about the matter at all? Why couldn't you have kept quiet about it? Aside from anything else, Religion is a little vulgar, you know, a little in bad taste. He's one of those fanatics that believe you should sell all you have and give the money to the poor. He goes around with thieves and drunkards and all sorts of filthy and cheap people. He's superstitious about miracles. And he doesn't realize that one never properly talks about such matters anyhow. He's very, very young. He doesn't see the value of compromise, and muddling through somehow. Why, He was made a spectacle of before a howling mob in Jerusalem, and even His followers had to leave Him then—all except His mother, of course, but you know how women are, and then there were one or two others. Now let me advise you to keep Him quietly out of sight or you'll regret it. . . . I don't mind what happens in your parish as long as it's peaceful. But I can't have dissension. Down through the whole history of mankind wherever Religion appears there's always trouble. He never brings peace; He brings a sword and breaks up families and disturbs everybody!"

"I can't turn Him out, my Lord," said the vicar helplessly. "I'll give Him a bed in the garage."

"Do whatever you like," said the Bishop, "but don't have dissension. If *one* person in your parish objects to Religion, out He goes! Remember, out He goes! . . . You ought to have a little more subtlety, Faversham, and you could handle the situation better."

The Bishop departed, the sky seemed to clear, the air grew softer, and the vicar's wife came to her husband and patted him gently on the arm. "Don't mind what he says, George. I know what we'll do. We'll hire a tent and put it up in the garden, and then we'll ask Religion to sit inside and tell fortunes. I'll disguise Him so you won't be able to tell Him from anybody else. It'll be quite an original touch and everybody will be thrilled. . . . And I'm going to have music. We'll get everybody together and sing. I think it would be rather appropriate for our visitor if we all sang, 'I'm but a stranger here, heaven is my home.' You can line up all the men, doctors, lawyers, merchants, chiefs, all our splendid men, and how they will enjoy it—all those great robust men singing together such hymns as 'By cool Siloam's shady rill, How fair the lily grows.' I believe we'll have that banker Higginbotham singing it some day on the golf-course. And then there's 'Like Noah's weary dove,' they'll like that. Oh, and that other one, 'Great God, what do I see and hear!' And all the time we'll be far away from the noise and tumult of the world, far from the rumble of the guns—that is, if Lady Sizzle doesn't have indigestion, which she usually does have, but I can provide soda—and Religion will be there in the tent telling fortunes and Oh, it'll be so sweet! And I'll serve lemonade, and everybody will be very kind and sweet and very, very happy!"

* * *

"Awake, O North wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits" (Canticles 4: 16).

"Jesus . . . went forth with his disciples over the brook Cedron, where was a garden, into the which he entered and his disciples" (St. John 18: 1).

AND THE GARDEN was filled with ancient gnarled trees through which the darkness seemed to flow like water. And all round Him and beneath Him were rocks upon which the darkness seemed to hover expectantly like sinister follow-

ers. But His disciples were far away from Him and were overcome with sleep. Except for the darkness He was all alone. There was a place He had often visited at other times and loved for its quiet, but now it was desolate and only the darkness kept watch with Him. And He kneeled down and prayed; and "being in agony He prayed more earnestly; and His sweat was as it were great drops of blood falling to the ground" (St. Luke 22: 44). But the ground being rocky could not take up the blood, and the brooding darkness also comprehended it not.

He prayed that the cup should pass away from Him if it were His Father's will. But He knew the answer. The answer was clear enough in the darkness and in the rocks. All He had to do was to adapt things a little. He could explain everything in a way that everybody would accept if only He did not claim to be God's only-begotten Son, if only He did not claim the right to speak as God speaks, if only He would say, "Now you may all think as you like, and you will be saved." If only He would tell them that He claimed nothing for Himself that all men did not have. But He could not say this, for it was not true. The only thing He could not do was to water down the rocks of this garden. He had to pour out His blood instead. "Oh, my people, what have I done unto thee!"

* * *

"Now in the place where he was crucified there was a garden; and in the garden a new sepulchre . . ." (St. John 19: 42).

"The first day of the week cometh Mary Magdalene early when it was yet dark unto the sepulchre, and seeth the stone taken away . . ." (St. John 19: 1).

THERE WAS a purity in the air as of a fresh world. Light began to come in the sky, and spreading through the trees it showed where the grass was green and where the lilies were growing. Not far away stood a figure clothed in the radiant light. And Mary Magdalene supposing Him to be the gardener, said, "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away."

O Heavenly Father, the world hath not known thee but thy Church knows thee. What thou art about to do, do quickly

The Unknown Christian

(Continued from page 444)

of great nations. Every city, every village, every Christian church, great or small, has furnished to the army of the Lord fathers of character, good mothers, kind neighbors, souls innumerable, honest and brave, who made a positive and unflinching fight to live the life according to the values of the spirit world. Who were the saints? Peter and Paul and Mary Magdalene? Not these alone. The saints are all those who tried. Every man's life is his chance to serve the living God after the example of the great captain. He may make the effort to beat down the power of Satan and be a true soldier of Jesus Christ and no one may ever know, but what does that matter? If he advances the line, the establishment of the cause is his everlasting memorial.

The Creed

THE CREED is not a theological statement; it is a declaration of fact concerning the Revelation which is not only the reason for being of the Church, but the foundation upon which all the Church's teaching rests.

—Bishop Lloyd.

A November Birthday

By Elizabeth Eckel

IT IS, I suppose, a matter for debate as to the advantage of having one's birthday coincide with a festival or holiday. Might we not have had two separate celebrations instead of combining two in one? How very greedy and childish, you say. Perhaps. Doubtless, writing of this November birthday which occurred when I was a small girl, I have slipped again into a childish attitude of mind. But we have long ceased to regard with pitying eyes the child born on Christmas Day, and this, we trust, may be because Christmas has become for us more holy day than holiday.

Certain it is that the birthday most highly favored in our family is that of our mother falling on another holy day. Very nice, we agreed, to have birthdays in April, August, and September, apt to be prosy months otherwise, so far as celebrations and holidays are concerned; but just as well that one member of the family should have a birthday graced with some degree of distinction. True, the April birthday has twice fallen on Easter, but unless our brother attains the ripe old age of 109 years the Easter morning radiance will never again shine upon the anniversary of his birth. We know this, for have we not looked it up in the Book of Common Prayer? We are a rectory family, and we know our Prayer Book Tables as well—shall I say?—as our multiplication tables.

It may be that All Saints' Day, the Church's Memorial Day, would not be regarded by many as a birthday of distinction. Be that as it may, I claim distinction for the events that marked this long ago birthday. Frequently repeated in my hearing, they are now so clearly fixed in my memory that I can distinctly see my slim, dapper young father hustling down stairs early in the dim uncertain light of the rainy November morning. His idea in thus outstripping the rest of the family was to arrange the birthday gifts at our mother's place on the breakfast table. He struck a match and in a trice two hissing golden butterflies magically brightened the dining-room. "Gas jets!" I hear a smothered scornful ejaculation. Oh yes, our present rectory is lighted by electricity. The gas jets are intended as a subtle reminder that this was 30 years ago. Ours was then, as now, a rectory to be proud of, with its front and back parlors, its office *and* study, its gas chandeliers and colored glass windows. There was one of these last named in the bathroom, I remember, as well as a stationary marble wash-stand with a sunken bowl banded in pink, and further ornamented with plump brown birds perched on blossoming twigs. How intriguing, not to say startling, to see the bright eye of a bird peering up at one through the soapsuds. Yet even at the risk of seeming to have been a stupid and unimaginative child I must admit a rather placid acceptance of this charming incongruity. True appreciation has been reserved for these latter days.

Congruity, at any rate, was apparent in the dining-room, where the huge bunches of grapes on the darkly papered walls melted into one another as our father stood blinking sleepily in the light, looking about the room, puzzled to know just where to place his birthday gift, a lovely little golden oak desk. He couldn't very well put that on her breakfast plate, nor even on her chair, and anyway at that moment the doorbell rang, and a large square package was left at the door. It bore the name of Mrs. M . . . , our wealthiest parishioner, and it completely filled the seat of the chair at our mother's place.

It was incumbent upon our father to "do up" the present

that we children had selected, and while I cannot exactly remember our gift this particular year it may be safely assumed that we "surprised" her with a teacup. It was a day when housewives collected teacups of varied patterns. In our extreme youth we tried no devious schemes to ascertain what gifts to give our mother. "What do you want?" we would cry, and her reply was invariably something like this, "Well, I saw a beautiful little cup at The Emporium, pearl gray with a delicate frosty look. But it costs 75 cents." Seventy-five cents indeed! We would beam with satisfaction, for wasn't it simply wonderful that the thing she wanted *most* fitted our pocket-books so nicely?

Much excited over the mysterious parcel as well as the desk (a very nice present he was giving this year, so some way he felt that it was to be a very nice birthday) father could scarcely contain himself when mother finally entered the room. "Here, open this first. It's from Mrs. M . . . , and I'm sure she's sent you something nice." He pushed her toward the chair. "Why how did she know it was my birthday?" incredulously asked mother, hesitating over the strings. "Well, I don't know but she found out some way or other," impatiently from our father. "Hurry up." Still somewhat hesitantly she untied the cords and lifted the lid. Within, swathed in tissue paper, lay a handsome wreath of immortelles. By some mischance the wreath which should grace the memorial pulpit at the morning service had been delivered at the rectory instead of the church several blocks away.

But there was still the desk proudly rearing itself at her right hand, and the teacup with "the delicate frosty look," and, much later in the day, flowers from a florist parishioner. Always happy in a gift of flowers she eagerly lifted the cover of the box. White roses were disclosed, greenish white—corpse-like. She felt a sudden dampening of her spirits but cheerfully rose to find a vase. Glancing down at the box lid still in her hand, her eyes fell on the words "COFFIN HANDLES" neatly

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"Open this first!"

Peace and Tomorrow

By the Rev. William G. Peck, S.T.D.

ABOUT A YEAR AGO, I wrote two articles for THE LIVING CHURCH, in the course of which I said that the danger point in the European situation was Hitler's intended *coup* at the expense of Czechoslovakia. He has now made the attempt, while the world held its breath in dread. I hope that we may never again have to live through such days as those immediately preceding the settlement. In London the tension was almost unbearable. It could be seen printed upon thousands of human faces. It was impossible to be unconscious of the anxious gloom that darkened our air. Had war come, the British people would have fought with a fury of indignation such as the world has never seen. Germany would have been brought to the dust. There was no doubt about that. Nevertheless we were enveloped in horror and amazement, which the necessary precautions only served to intensify. Gas-masks served out to the entire population. Anti-aircraft guns in the streets. Sandbags piled up before the public buildings. Trenches dug in the parks. Tens of thousands of children sent into the country. Is there any wonder that our nerves were on edge?

The crisis is over—for the moment. We are now speculating concerning the future. And it seems that the dominant consideration is one which must provide a difficult and dangerous problem for days to come. The events of the past few weeks have proved that among the populations of Europe there exists a fear and horror of war such as has never been voiced in the world before. The peoples of Europe know what war would mean. And it is precisely this universal dread of armed conflict under modern conditions that Herr Hitler has capitalized, knowing that so long as he threatened to fight, the statesmen of Europe would be falling over each other with bargain offers.

He took this attitude, though he must have been very doubtful, to say the least, of Germany's prospects, should war actually have broken out. Mme. Tabouis, the brilliant Frenchwoman who is one of the best informed publicists in the world, has categorically stated that the German generals, having already warned Hitler, submitted to him on Wednesday, September 28th (the day before the Munich conference), a long letter in which they demonstrated the inadequacy of the German army, and informed him that less than 20% of the military chiefs believed in a final success. This letter, says Mme. Tabouis, spoke very seriously of insubordination in the German army. It has also to be remembered that the German people as a whole were profoundly ignorant of the European situation. I could adduce strong proof of this; and the London *Times* published a long article on the subject, giving ample evidence. When at length it leaked out in Germany that the British fleet was mobilized, there was grave consternation. The German people had no confidence in their ability to win a great war.

Yet Hitler told Chamberlain that he was prepared to risk war for Sudetenland. It was a gigantic bluff, and it succeeded because Hitler knew the horror in which the prospect of war was held. The lesson is that Hitler or any other gambler may use the same instrument in the future; and that under fear of war, justice may be murdered in the world.

But at any rate, we have peace. At this moment London might have been lying beneath a rain of bombs, and it is not. The reaction from the days of tormenting strain has been a wild flood of orgiastic emotion, both in England and in other

countries. The British House of Commons, when the Prime Minister announced that there was yet a chance of peace, and that Hitler had asked for the conference at Munich, indulged in a frenzied outburst which was more unpleasantly akin to hysteria than most Englishmen care to consider. But already a current of reflection is setting in, like a stream of chilling air. The First Lord of the Admiralty has resigned from the government, in protest against Chamberlain's policy; and newspapers, such as the *Daily Telegraph* and the *Evening Standard*, which have supported that policy, are now inclined to be fearful of its results. There seems little doubt that men of all parties will, as they have time to consider the situation, become increasingly critical of what has been done.

WE HAVE to remember certain stark facts. We have peace, at least for a time. But it has been gained under threats of force. Let there be no mistake, threats were Hitler's weapons. And while we all admit that Germany had a case with regard to Sudetenland, we are now inclined to blush at the memory of how scurvily the Czechs have been treated all through these negotiations. There are signs that we are feeling more than a little ashamed.

We have accepted peace from those who conducted against President Benes and his people a campaign of mendacious vituperation and vulgar ridicule unequalled in the history of political ruffianism.

We have peace, and Mr. Chamberlain says that he believes it is "peace for our time." But serious British opinion is by no means convinced. Hitler declares that he has no further territorial ambitions in Europe. But as the *Daily Telegraph* remarks, "It is impossible to forget that after the retrogression of the Saar, and the reoccupation of the Rhineland, he gave us similar pledges the practical outcome of which has been so vividly impressed upon our minds during the current year."

We have peace. But can we believe that Hitler's appetite is satisfied? The less thoughtful and more noisy of our journalists are saying that he is now the most powerful ruler in Europe since Charlemagne. The fact is that he is still faced with intractable difficulties. The capture of Sudetenland means little to him. His "German brethren" mean little to him, or he would consider the lot of the German minority who, under Mussolini's rule, fare much worse than the Sudetens under the Czechs. He requires, for the salvation of his economic state, the grain lands and the oil wells of Southeastern Europe. His bluff could not carry so far at this stage. At least the American President and Chamberlain and Daladier prevented that. For the present he is thwarted; but what of tomorrow?

We have peace. But it is at the price of choosing between Fascism and Communism—a terribly dangerous choice, which we ought to have refused to the very end. Britain and France are now expected to throw in their lot with Hitler and Mussolini, and already there are signs of anger in France. There will be equal anger in Britain.

We have peace. But it must not be forgotten that Britain and France were represented by statesmen whose greatest fear is that a war would mean in their respective countries social and economic changes which they are pledged to prevent. They have given us a peace which preserves the economic *status quo*.

And what is it worth? It remains to be seen. I am as near to being a pacifist as a man well can be without becoming one:

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BOOKS OF THE DAY

Edited by
Elizabeth McCracken

The Oxford Conference Book on Education

CHURCH, COMMUNITY, AND STATE IN RELATION TO EDUCATION.
Oxford Conference Book No. 6. Willett, Clark. \$2.00.

THE OXFORD Conference books certainly make a notable series. One imagines an historian of future ages discovering with delight so rich and varied an exposition of Christian thought during a period of grave crisis. For that the crisis confronted by the Christian religion is indeed a major one is a fact reiterated throughout the series. And not least in the present volume. Modern man, says the anonymous X, "finds the world a frightening place." "The Church," says J. H. Oldham in conclusion, "is confronted today with a totally new situation, in which the experience of the past no longer affords sufficient guidance."

Dealing ostensibly with the problems of Christian education—sufficiently serious in themselves—the book is continually driven inward and outward, beyond formal pedagogical considerations or theories, to recognize that no change in educational systems, no choice between this or that type of control, will in itself aid to recreate a Christian civilization, and that the only hope for education itself is in a renewal of sacrificial obedience to the ideals of Jesus, and of passionate discipleship to Him, on the part of the Christian Church.

Meanwhile, the pages are aquiver with perplexed and pregnant comment from various angles on the educational situation and its inherent problems. The authors naturally reflect their several environments. We find Prof. Fred Clarke of the University of London, in the first essay, pinning his faith to the English tradition, that "free creative personality" both "defines the goal of education and describes the media in which it works." Yet X, the anonymous German whose thought is deep rooted in the continental Evangelical tradition, can say that this conception simply loses its meaning, in a totalitarian régime, where "freedom in this liberal sense no longer exists."

For that matter, Professor Clark is quite aware that the spontaneity of the English system and its independence of politics could obtain only in a country where real unity of national life prevailed, and is as unlikely to prosper in a state tossed by revolutionary forces as in one which takes the convenient short cut of rubber-stamping all its little citizens into one likeness. It is easy to say that, as in England, the state must be partner rather than supreme director or provider; but can it always prove a willing partner? As J. W. D. Smith remarks, if Christian teaching "is effectively related to social realities, it will provide a searching criticism of the social order which will not be welcome in a state school. If it is not so related, it will dissolve in a rosy haze of sentiment and emotion, while the recognized standards of the everyday world remain the real guide for conduct."

On the other hand, "the unconditioned cult of free personality" is really "a propaganda of anarchism." How supply discipline and control? The fallacy of Rousseau, that man is so essentially good that the only task of education is one of release, is disproved and obsolete. True freedom must rise from "the acceptance of rigorous discipline in a common enterprise"; at present the totalitarian state is more successful than Christianity in generating this consciousness. Yet "the solution of this problem," says Zenovsky, "is possible only through the Church," for she alone can secure "the spiritual illumination of personality," since "personality is formed through communion with the super-personal principle."

AROUND these questions of the balance between authority and freedom, the nature of freedom, and the seat of authority, in "a civilization which has lost its sense of direction," all the essays revolve; and every line of approach leads to the same conclusion, "the vitality and necessity of a Christian philosophy of life." Every essay is rich in suggestion, and sharp divergences in the angle of vision render only more impressive the underlying agreement. The task of the Church has little relation

to her influence on the public educational system, or to her establishment of schools of her own, which, as one writer points out, are subject to many of the same limitations as others.

"The message the Church must give"—X speaks again—"is the revelation of the Living God in Jesus Christ." This involves the re-creation of her own life. More important than any formal connections is her power to inspire her own life. How shall she kindle spiritual vigor in modern youth? How offer the sundry youth movements now rising opportunity for that unstinted devotion of a zealot to a great cause, which, says C. R. Morris in an interesting essay, it is the chief function of education to produce? The question remains posed. A suggestive if partial answer is hinted by X when he queries "whether the Christian Church of the present day still has, or will be given, sufficient inner vitality to create small living communities from the vast hordes of people living in the great cities of today." J. H. Oldham underlines the idea: "What is wanted more than anything else is a rapidly increasing number of 'cells' or small groups of people who are feeling their way to the discovery of the Christian witness and action that are called for in the present state of society." Such suggestions may seem a far cry from technical educational issues. These issues the book clearly envisages, but beyond them, as we said at the beginning of this review, it constantly moves.

VIDA D. SCUDDER.

An Ideal Commentary on First Corinthians

THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS. By James Moffatt. Harpers. \$3.50.

"EXEGESIS" is the interpretation of a Biblical passage in the original sense the writer meant it to bear; "exposition" is its interpretation in terms of the modern world. Exegesis without exposition is often bewildering because of historic remoteness; exposition without exegesis—the great vice of preachers—may be pure falsification. The ideal commentary is one in which rigid exegesis leads into exposition that renders the ancient values unfaithfully in terms of modern worth; but such commentaries are rare in the extreme, since they demand of the commentator expert historical knowledge combined with an equal awareness of the needs of the present day.

To very few men is it given to possess both gifts simultaneously. Dr. Moffatt is among those very few, and his commentary belongs to the tiny group that can justly claim the title *ideal*. The exegesis keeps unerringly to the century for which St. Paul wrote, and Dr. Moffatt makes the historic meaning clear by a wealth of contemporary parallels. So the reader will often find that the apostle approves of things that are strange to us, self-baptism, baptism by proxy, group Eucharists with no single celebrant, spiritual marriages; that his thought moves along lines that we can scarcely follow in his Old Testament hermeneutics or in his conception of human bondage to astrological powers.

Sometimes, indeed, the concepts are so remote from our age that Dr. Moffatt tells us frankly that we cannot utilize them and ought not to try to do so. But apart from such extreme instances—their number is very small—the exposition makes very clear that the first-century problems are hardly without exception 20th-century problems as well, just as vital now as then, and that St. Paul's solutions of those problems have a timeless quality.

Naturally, no one ever wrote or ever will write a commentary with every part of which everyone will agree. In the first Christianity, to baptize did not mean to dip (on 1:15) but to *preside over the self-baptism of a convert*; modern Judaism still retains this usage. In 7:14 *holy* has a more specifically cultish value than Dr. Moffatt allows; to be *holy* and to be *baptized* are quite different things. Not only priests and Levites (on 10:18) but all Israelites ate a very important class of sacrifices, the peace offerings. In the Pauline angelology (on 11:10) the division into good and evil is too simple.

The corporate sense of body in 11:29 does not seem likely to gain general adherence, despite Dr. Moffatt's able advocacy. And the present reviewer, at least, is not convinced by the plea for

the Pauline character of 14: 33-36. A bit strange is the omission of any bibliography: why?

By the way, why do Messrs. Harpers not make the volumes of the Moffatt series the same height? The appearance of a set—now nearly complete—is most ragged.

BURTON SCOTT EASTON.

An English Translation of a Monumental Work

RELIGION IN ESSENCE AND MANIFESTATION. By G. vander Leeuw. Macmillan. Pp. 708. \$6.75.

THIS MASSIVE work is one of the first translations which we have had in English of a representative of the increasing number of phenomenological studies of religion that are now appearing on the continent. The English text, which reads well and fluently, is from the German edition, and is made by Dr. J. E. Turner of Liverpool, himself known to us for several philosophical works in defense of epistemological realism and a theistic metaphysic.

The method which is employed by Dr. vander Leeuw in his great work is a statement, objectively clear and accurate (but from the point of view of the religious subject or experient), of the types of religious experience and object, media, and rite, which will give a picture of what he terms "the underlying spiritual attitude." Religion, in other words, is treated scientifically as an observable fact, with certain objective aspects and subjective perceptions. It is described; and the conclusions to be drawn are left to theology—or to philosophy.

For a convenient summary of this sort of material, the present book is probably unsurpassed (certainly in our own language). The author is an expert in the history of religions, and a professor of that subject in Holland. His proximity to Germany is probably responsible for his obvious Barthian tinge—which is rigorously excluded from the early sections of the book and only suggested at the end. Most of us would not be prepared to regard religion as a human phenomenon, and that alone, dissociated from revelation as act of God manwards. On the other hand, Dr. vander Leeuw himself is sufficiently "un-Barthian" to claim that there is a divine activity implicit in all these phenomena of religion, sustaining them and necessary to explain them.

But if you are going to master this big book, give up a winter to it!

W. NORMAN PITTINGER.

The Thirty-seventh Joseph Lincoln

A. HALL & Co. By Joseph C. Lincoln. Appleton-Century. \$2.50.

ON SETTTLING down to enjoy the 37th Joe Lincoln, the reader will experience a slight shock. The old, familiar, beloved characters are there, of course, with the usual thin disguise of a new set of names, but they do not behave as simply as is their wont. The mess into which the callous author gets them seems perfectly hopeless, so hopeless that we almost dread that the nice boy may not succeed in marrying the nice girl. But he does—and the way the wise uncle extricates the couple from their dilemma is delightfully unexpected. In other words, a Joe Lincoln book with a plot! Selah!

Just one regret—there is no storm in this book. A long time ago Mr. Lincoln wrote *Cap'n Warren's Wards*. On the whole not a very good book, for most of it forsook Cape Cod for New York City, but it opened with a storm so gorgeous as to be a pinnacle of achievement. May the next book give us such another!

E.

A Compendium on Canada

THE CANADIANS: THE STORY OF A PEOPLE. By George M. Wrong. Macmillan. \$5.00.

PROFESSOR WRONG of Toronto university has given us another worth-while volume on Canada, an admirable compendium of the history of our neighbor to the north. Dr. Wrong is primarily interested in the general and political history of his country rather than the economic and religious. This is a matter of regret, as he is well-informed and impartial. One might also regret that he has so little to say about American relations, but this can be explained on the ground that he has already published a volume on *The United States and Canada* which, like this one, is worthy of thoughtful reading.

The comment on the French Canadian is kindly and sympathetic. Indeed the Canadian of English ancestry is far more con-

siderate and wise in his treatment of Canada's only racial problem than we on this side of the border are considerate of our racial elements. The result is the French Canadians regard themselves as *the* Canadians. The foreign elements, and they are numerous and extensive, have no wish to return home, regarding Canada as their only home. They elect people of British origin to the legislature, where a foreign name is seldom found.

Stephen Leacock, the Canadian humorist, hit the situation off when he said: "Leave them alone and pretty soon the Ukrainians will think that they won the Battle of Trafalgar." The French Canadians are much more insular in their attitude: "They assert in the world of politics, finance, and industry an influence that cannot be ignored. They must have their full share in the favors of government." Sometimes, says Professor Wrong, "the need of fitness for the post desired is ignored, and the claim is made purely on the ground of racial equality." All of which has an all too familiar sound!

CLINTON ROGERS WOODRUFF.

Peace and Tomorrow

(Continued from page 450)

but I do not believe that permanent peace is compatible with an economic system which not only deprives masses of people of a decent level of subsistence, but from the same false methods involves the nations in a constant effort to live at each other's expense.

Nor do I believe that peace can be assured in Europe, while the Nazi power remains. Our statesmen have revealed a crass ignorance of the nature and ethos of the thing that has arisen in Germany. Turn to *The National Socialist Year Book, 1938*, and you read, "Right is what is advantageous to the National Socialist party." "The National Socialist program is your dogma." "The Führer is always right." The head of the Hitler Youth movement, Baldur von Schirach, said a few months ago, "To serve Germany is to serve God." The Reich jurist leader declares, "Right is what serves the German people and the German race." And Herr Kerrl, the head of the Ministry for Church Affairs, announces that "the will of God is given to us in our blood." Such is the half-witted farrago upon which the German mind will continue to be fed. It reveals the demonic force with which we have made peace. There is now only one last resort, one escape from ultimate catastrophe—the revival of the Christian faith in those lands where it is still professed: the revival of the Christian life, the Christian world philosophy, and a mighty apostolate on behalf of the return of Christendom.

A November Birthday

(Continued from page 449)

printed in black on the end. When our mother is the narrator she pauses here dramatically before going on to explain that years ago in that little town the florist collected his delivery boxes when and where he could. When we left there, several years later, the corsage of deep purple violets which our mother received at the train lay in a box of matching color, with the florist's name elaborately lettered in gold. But the box for the birthday roses had unmistakably been garnered from the undertaker's.

These matters did not seriously disturb our mother. She is a sensible soul. It was our father who, crushed by the day's failure to live up to his handsome gift, said, "Of course I'm not in the least superstitious, but I shall be glad when this year of your life is over." Well over it is, now, and the only visible trace of that dismal birthday is the desk in our mother's room, golden oak no longer, but softest green to match her other furniture, and decorated, as befits an honored object, with garlands—painted garlands of bright old-fashioned flowers.

NEWS OF THE CHURCH

Bishop Manning Asks Funds for Cathedral

Money Needed Immediately So That St. John's Can Be Completed in Time for World's Fair

NEW YORK—Bishop Manning of New York has requested the 400 clergy of the diocese to call upon all their people to make some contribution to the fund being raised by the committee for completing the sanctuary and choir and opening the nave of the Cathedral of St. John the Divine in time for the World's fair which will be held in 1939.

Mayor La Guardia is chairman of this committee and other representative Church-people of the diocese are among its members. Bishop Manning hopes every man and woman of the diocese will make a contribution, however small. The day appointed for the making of the appeal was Sunday, October 30th.

Bishop Manning, in his letter to the clergy, said in part:

"The work ought to begin immediately; but it cannot begin until the necessary amount is in hand, because in the building of the cathedral it is our principle never to incur any debt. To keep faith with those who have contributed, we shall begin the work at the first moment possible.

"The plans are all ready. The shop-drawings are completed. There is scaffolding in the cathedral for the necessary preliminary work. The contracts are ready to be signed, and as soon as the fund is completed the work will begin.

GIVES EMPLOYMENT TO NEEDY

"It should be kept in mind that every dollar of this money spent on the cathedral will give employment to men who need it and are asking for it. The absurd idea that this expenditure on the cathedral is a waste of money was most effectively answered a couple of weeks ago in an editorial in the *Daily Oklahoman*, which shows how widespread the interest is in the opening of the cathedral.

"This wide public interest is shown also by the greatly increased number of visitors who come to see the cathedral, not only on Sundays but every day of the week. People all over the country are interested and are expressing their hope that the great interior will be opened when they come here for the World's fair. The goal is now in sight. If all who can do so will now make some gift, whatever the amount, the work can begin."

Elizabeth, N. J., Rector Honored

ELIZABETH, N. J.—The Rev. Dr. Lytleton E. Hubbard, rector of St. John's church here and president of the standing committee of the diocese, was honored October 20th for his 25 years of service in the parish. The parishioners raised a fund which they presented to the rector and his wife, with instructions to use it as he saw fit.

Rev. R. A. Kirchhoffer is Elected by Indianapolis

INDIANAPOLIS, IND.—The Rev. Richard A. Kirchhoffer, rector of Christ church, Mobile, Ala., was elected coadjutor of Indianapolis by a special convention of the diocese meeting here October 26th in the Church of the Advent.

Election came on the second ballot. The bishop-elect had not at latest reports made public his decision as to acceptance.

Chicago Finance Committee Agrees on Recommendations for New Corporate Set-up

CHICAGO—The finance committee of the diocese of Chicago, in consultation with Bishop Stewart, has agreed upon recommendations of the special diocesan convention regarding the new corporate set-up of the diocese. It is proposed to establish the Bishop and Trustees of the Episcopal Church in the Diocese of Chicago, with the Bishop *ex-officio* chairman.

The corporation would in addition include three presbyters and nine laymen in addition to the Bishop. It is proposed that the new corporation shall serve as the finance department of the diocese. The treasurer of the diocese would be the treasurer of the corporation.

The convention will meet on November 8th at St. Luke's pro-cathedral, Evanston, to consider the matter.

Deans Elected by 5 New Jersey Districts; Result of New Canon

TRENTON, N. J.—Five deans of convocations have been elected recently in New Jersey. They are: the Rev. Charles E. McCoy, dean of the convocation of Atlantic; the Rev. Samuel Steinmetz, Burlington; the Rev. A. Q. Bailey, Camden; the Rev. John H. Schwacke, Monmouth; and the Rev. Frank M. Sherlock, Plainfield.

In May the New Jersey convention passed a canon authorizing the setting up of convocations as a part of the diocesan organization.

Bishop Rogers, Gaining Health, Visits Colleague

DETROIT—Bishop Rogers of Ohio, who has been ill here for some weeks, was well enough on October 24th to get to the diocesan office here and visit briefly with Bishop Page.

He had intended going to his home on October 24th. His physicians, however, objected, feeling he was not yet strong enough for the trip. They insisted that he stay another week in Detroit.

Arrange Safety Zone for Hankow Chinese

Bishop Gilman, Relief Administration Head, Has Worked for Weeks to Make Civilians Secure

NEW YORK—A safety zone in Hankow, China, has been arranged for by the foreign relief administration there, a press cable of October 24th stated. Bishop Gilman of Hankow is head of the administration which provided this means of safety for Chinese civilians. Arrangements were made while the Japanese were on the point of entering the city.

The Bishop, it is reported, had "been working for weeks against discouraging obstacles to obtain a haven of safety for Hankow's non-combatants. Active direction [of the safety zone] will be entrusted to Fr. Jacquinet, whose experience in Shanghai will stand him in good stead. Thanks to Bishop Gilman's efforts, sufficient food supplies have been laid up to feed a population of 200,000 for at least a month."

The Bishop has been working on this project for several months. The chief difficulties have been the uncertainty of military plans and the need of constant coöperation between the commanding officers, the mayor of the city, and the foreign relief group. At times it has seemed that a better plan would be to evacuate the whole population. But this procedure, it is known, has also led to desperate situations.

THOUSANDS OF REFUGEES

"In recent weeks," the Bishop wrote after an earlier air raid, "thousands of refugees arrived here. What cruel fate brought these poor people hundreds of miles only to be crushed under falling walls when Hankow was bombed?

"Thousands of dwellers in these cities are moving out, after seeing how easy it is to be killed here. But where are they going? Here we are attacked although we have anti-aircraft guns, which keep the planes well up in the air, but in the country these devil planes drop their bombs in security, and then come down and rake the populace with machine-gun fire. And who knows what country town or village they will attack next?"

The upshot of many conferences and plans appears to be that an area, hopefully called a safety zone, is established, consisting of the former British, German, and Russian concessions. The *New York Times* of October 25th stated that a squad of 30 American seamen from the gunboats *Luzon* and *Guam* would be sent ashore for patrol, in conjunction with 100 British sailors on similar duty.

Columns of horror and tragedy could be quoted from the current issue of the *Hankow Newsletter*, just received. The shattering hair-breadth escapes, deaths, the

(Continued on page 456)

Unity and Missions Stressed by Synod

Meeting of Province of Midwest in
Flint, Mich., Concerns Itself
Largely With Two Subjects

FLINT, MICH.—Church unity and the Church's mission were the chief concerns of the synod of the province of the Midwest which opened here October 18th and closed two days later. Almost every discussion and address, except those having to do with the routine business of the province, was directed at these subjects.

Held in St. Paul's church, Flint, the synod meetings were attended by 11 of the bishops in the Fifth province, clerical and lay representatives of the 13 dioceses, delegates to the provincial Woman's Auxiliary, and scores of other visitors. The guest of honor and speaker at the synod banquet was the Presiding Bishop.

Bishop Tucker addressed the provincial House of Bishops on October 18th in St. Paul's church, urging a unification of all missionary endeavor of the Church, and outlining a program of realignment of thinking in terms of its activity.

Choral Evensong was conducted by the Rev. Otis G. Jackson, rector of the host parish. More than 500 were present. The lessons were read by Bishops Creighton and Page; Bishop Gray, president of the province, concluded the service, and the Presiding Bishop pronounced the Benediction.

REV. F. J. BLOODGOOD SPEAKS

The sermon, delivered by the Rev. Francis J. Bloodgood of Madison, Wis., dealt with the Oxford Conference on Life and Work, held in 1937. Fr. Bloodgood gave a resumé of the background leading up to the Conference, from 1925, when the first Life and Work Conference was held in Stockholm, to that held a year ago.

Bishop Gray officiated at a celebration of the Holy Communion October 19th, assisted by Bishop Creighton, Archdeacon Patterson of Ohio, and the Rev. Mr. Jackson. About 300 persons were in attendance.

A joint session of the synod, an open forum, was held in the Masonic temple, on the subject of Christian unity. Under the leadership of Fr. Bloodgood and Clifford P. Morehouse, Editor of *THE LIVING CHURCH*, the discussions had as their basis the Edinburgh Conference of 1937 and the Utrecht Conference of 1938. Mr. Morehouse concluded his address by outlining the next steps to be taken toward a united Christian front.

Bishop Hobson of Southern Ohio urged the 1% present to return to their homes as missionaries to the 99% who knew nothing about the great movement toward Church unity in the world.

He told the synod of his anticipated attendance at an International missionary conference to be held in Madras, India, late this year.

Moving pictures taken at the Oxford



NEW NURSES' HOME, ST. LUKE'S HOSPITAL, DENVER, COLO.

Dedicated on St. Luke's day, the new quarters for nurses at this noted hospital are modern in every detail.

and Edinburgh Conferences by Fr. Bloodgood were shown, following which Bishop Tucker addressed the synod briefly regarding the proposed reorganization of the National Council. He stressed the fact that the only hope of our Christianizing the world is to Christianize America first.

Approximately 400 persons attended the synod dinner, at which Bishop Gray acted as toastmaster. Seated at the speakers' table were, besides the toastmaster, Bishop and Mrs. Tucker, Bishop and Mrs. Page, Bishop and Mrs. Creighton; Mrs. Williamson, provincial president of the Woman's Auxiliary; and the Rev. and Mrs. Otis G. Jackson. The address was made by the Presiding Bishop, who took for his subject *The Mission of the Church*, using Japan as his illustration.

OFFICERS ELECTED

Official action of the synod included the unanimous reelection of Bishop Gray as president; Archdeacon Patterson as secretary; F. P. Jones of Milwaukee as treasurer; and C. L. Dibble of Kalamazoo as chancellor. New elections to the judges of the court of review included Bishop Ivins, replacing Bishop Francis; and Archdeacon Hagger of Michigan, the Rev. H. L. Miller, and the Very Rev. Russell R. Ingersoll, replacing the three clerical members. Bishop Wilson of Eau Claire was elected as a trustee of the province, replacing Bishop Stewart, and the Rev. H. L. Miller and Clifford P. Morehouse were reelected; these terms to last until 1941.

The synod received the report of Bishop Gray on his activities as president of the province, and a report from Bishop Page, the provincial representative on the National Council, who spoke in behalf of the needs of missionary extension in the Church, particularly in rural, Negro, deaf mute, and young people's work.

Reports were received from the various departments of the province. The depart-

ment of religious education voted to continue *Flashes*, its card system of passing on the newest and best methods of church school teaching and administration, which has a circulation of 813. The department also presented a comprehensive plan developed by the National Council toward the formation of a national young people's organization, which the synod commended.

The field and missions department reported that preliminary steps are being taken to establish a provincial missionary training school at Chase house, Chicago, for women desiring to engage in work for the Church. Chase house already has a 20-year history in its own diocese.

TREASURER REPORTS

The report of the treasurer showed a balance of approximately \$2,000 on hand, and the synod adopted a resolution assessing the dioceses 1¼ cts. per communicant in order to raise the balance of the necessary \$3,200 for the budget items adopted for 1938-1939.

On October 20th a joint session of the synod and the Woman's Auxiliary was held, at which resolutions of appreciation were adopted; to the Presiding Bishop for his presence at the synod and his illuminating and vigorous message, and to the host parish for its entertainment and hospitality. The offerings taken during the synod, amounting to \$200, were given to the Chinese emergency relief fund.

\$16,000 Parish House Completed

DENVER, COLO.—Bishop Ingley of Colorado officiated October 16th at the Holy Communion in connection with the three-day celebration here marking the completion of St. Luke's new parish house, which cost \$16,000. Canon Winfred Douglas was special preacher at a festival service. The Rev. James B. Roe is rector of St. Luke's.

2d Province Synod Studies Coöperation

Integration of Work Now Done by
National Council and Dioceses in
N. Y. and N. J. Stressed

NEW YORK—The 22d synod of the Second province, or the province of New York and New Jersey, which met in Garden City, L. I., on October 28th and 19th, gave detailed consideration to the subject of closer coöperation between the National Council and the eight dioceses of the province. With one exception, the speakers were from various departments of the National Council.

The Rev. Dr. D. A. McGregor and Miss Cynthia Clark of the Department of Religious Education spoke at length on the first morning, outlining their work and possible plans for integrating it more closely with parish, diocesan, and provincial plans.

In the afternoon, the Rev. Dr. Charles W. Sheerin, second vice-president of the National Council, was the only speaker. Dr. Sheerin spoke on the unification of the two Departments of Publicity and Field into one new department for which a name has not yet been selected. He made it clear that the purpose of the unification is to do more fully what both departments were created to do.

The preacher at the provincial service in the evening was Bishop Bartlett of Idaho, executive secretary for Domestic Missions, whose subject was the importance of domestic missions, in the several fields of rural work, mountain work, and work among the Negroes, Indians, and Orientals.

FR. PEPPER SPEAKS

On Wednesday, the Rev. Almon R. Pepper spoke on the work of the Department of Christian Social Service; and in the evening, at the synod dinner, Spencer Miller, Jr., made a speech on his work at and through the National Council and its relation to the province, diocese, and parish. The speaker not of the National Council was the Rev. Dr. Niles Carpenter of the University of Buffalo, who followed Fr. Pepper in the afternoon with an address on The Church in an Industrial Urban Civilization.

Very brief speeches were made at sessions by the Most Rev. Dr. E. Arthur Dunn, Anglican Archbishop of the West Indies; and by Archdeacon Cooper and the Rev. Arthur F. Nightengale of the Panama Canal Zone.

All the dioceses of the province were represented and several important resolutions were passed. These included a resolution to coöperate with the Committee on Youth of the National Council in organizing and coördinating the young people's groups in the province into a united program for youth; a resolution asking the National Council to instruct its Department of Christian Social Service to study the question of the relations of the pastoral ministry to the resources of modern social

American Lutherans Adopt Plan for 2,000 Pensions

SANDUSKY, OHIO (RNS)—A pension plan for nearly 2,000 pastors, professors, and others engaged in Church work was adopted here by 200 delegates attending the fifth biennial convention of the American Lutheran Church.

The pension plan, which starts at the age of 65 and is not compulsory, will be financed by a 4% tax of congregations and a 4% assessment of pastors' salaries. It will go into effect for pastors on January 1, 1939, and for other Church workers on January 1, 1940.

work; a resolution to make more effectual the recommendation of General Convention as to clergy placement; a resolution to consider the need of a better technique in the Every Member Canvass; a resolution, which carried with it an appropriation of \$100, for the appointment of a committee to make plans for recommending reading and study, showing the nature and effects of the totalitarian philosophy.

OFFICERS ELECTED

The elections were as follows: president of the synod, Bishop Washburn of Newark; president of the house of clerical and lay deputies, Col. L. K. Lydecker; secretary, the Rev. Charles H. Ricker; assistant secretary, the Rev. Arthur L. Charles; treasurer, Donald G. Ross.

Held at the same time were the provincial meetings of the women's organizations: the Woman's Auxiliary, the Girls' Friendly society, the Daughters of the King, and the Church Periodical club. The attendance, including the representatives of these organizations as well as the House of Bishops and the House of Deputies, was 265.

Bishop Stires of Long Island, the host of the synod, was present at every session. The Very Rev. Dr. Arthur B. Kinsolving, dean of the Cathedral of the Incarnation, shared with Bishop Stires the task of showing the new cathedral house to delegates and guests and of otherwise extending cordial hospitality.

Bishop Stewart Not Attending Meetings of House of Bishops

CHICAGO—Bishop Stewart of Chicago is not attending the meeting of the House of Bishops in Memphis, Tenn., this week. His decision was made on advice of his physicians.

The Bishop's first diocesan appointment will be November 7th, when the Church club and Woman's Auxiliary tender him a dinner. The Rev. Dr. Charles W. Sheerin, second vice-president of the National Council, and Bishop Stewart will speak at that time.

Dedicate Organ in Rochester, N. Y.

ROCHESTER, N. Y.—On October 16th Christ church, Rochester, dedicated a rebuilt organ and other improvements in the fabric of the church made possible through a successful campaign for funds held last autumn.

Young Churchmen to Conduct Conference

Desire for Meetings Grows Out of
Study of Religious Facts and the
Nature of Social Action

NEW YORK—A social action conference of unusual value to young Churchpeople will be held in St. Luke's chapel, Trinity parish, November 5th and 6th. This conference has grown out of a small discussion group of young workers and students who have been meeting to consider the facts of the Christian religion and the nature of the social action which it requires of every faithful member of the Church.

The leaders of the group, feeling that a formal conference, led by experts, would be welcomed by a much larger group of young people, arranged the forthcoming meeting.

The conference will open on November 5th with a celebration of the Holy Eucharist, the officiant being the Rev. Edward H. Schlueter, vicar of St. Luke's chapel. Following registration and luncheon, there will be an address by the Rev. W. Norman Pittenger of General theological seminary setting forth the aims of the conference.

SIX DISCUSSION GROUPS

The conference will then resolve itself into six discussion groups, which will take up the following subjects under their respective leaders:

Doctrinal Theology, led by the Rev. Charles R. Fielding, rector of St. Mary's church, Castleton, Staten Island; Economic Democracy, led by Spencer Miller, Jr., of the National Council; Political Democracy, led by the Rev. William Kernan, rector of Trinity church, Bayonne, N. J.; Coöperation with Labor, led by Mrs. Elinore M. Herrick, regional director of the national labor relations board; Peace, led by the Rev. Dr. Edward R. Hardy, Jr., of the General theological seminary; Spiritual Life, led by the Rev. H. Bonnell Spencer, OHC.

These groups will report the result of their deliberations at the evening meeting. Following this, there will be an address, summing up the reports, by the Rev. Joseph F. Fletcher, director of the Graduate School of Religion, Cincinnati.

On the second day, the entire conference will discuss the group reports. The conference will close with solemn Evensong, conducted by the Rev. Thomas J. Bigham, Jr., of the General theological seminary, and members of the Order of the Holy Cross.

Close Last Protestant Moscow Church

PARIS (RNS)—The last remaining Protestant church in Moscow, the Peter-Paul's church, has been closed, according to the Dutch monthly, *Geloof en Vrijheid*. Although the pastor was arrested two years ago, the congregation had continued to assemble for services in the church.

The last Roman Catholic church in Moscow and the largest Orthodox church hitherto remaining open have also now been closed, according to the report.

65 Babies Left at Gate of Compound

Sister Constance Works 18 Hours a Day in Wuhu Caring for Victims of Japanese Invasion

WUHU, CHINA—Sixty-five Chinese babies, victims of the Japanese war, have been left at the gate of St. Lioba's compound here, Sister Constance Anna has written, and of these 31 have died but the rest are coming on splendidly. Sister Constance, who for 16 months has been the only foreign sister at Wuhu, is kept busy 18 hours a day taking care of these children and performing her many other tasks.

There are three Chinese Sisters at the compound. The Rev. L. R. Craighill, Fr. W. P. Morse, and Dr. Janet Anderson were with Sister Constance, Mr. Lamphear, and the Chinese staff during the winter.

Sister Constance writes:

"I go from 5:30 in the morning until 11 or 12 at night. The morning is spent in the dispensary. We are very busy with so many sick. In the afternoons, I must give orders to the women in the industrial work, inspect their work, etc. The navy men come to buy, and a hundred other things turn up. . . . The day is gone before all that should be done is finished. . . .

"We have had altogether 65 babies left at

our gate. Thirty-one have died but the rest have come on beautifully. Poor darlings, some were in terrible condition when they arrived. Care and food change them quickly.

HOPE FOR GREY SISTERS

"I am living in hope that the Grey Sisters will get up the river. It will be so nice to have them here. . . ."

The Grey Sisters are the Sisters of St. Anne. Sister Anita and Sister Isabel returned from furlough on August 22d, and have been waiting ever since for passes to get to Wuhu. Under present circumstances it was felt that they should go to Sister Constance's assistance rather than try to get to Hankow.

[As this report was being written in China, a telegram arrived from Nanchang, bringing the following information: "Huntington, Craighill, Clark establishing temporary offices Nanchang. Parke remaining Kuling."]

Reports from a Dr. Richard Brown, Canadian mission, Honan, who got leave of absence from his mission for three months to investigate conditions at the front in Shansi are very moving.

Dr. Brown writes:

CONTINUALLY MOVING

"I am sure you are anxious for news of us, but we are on the hop from morning to night. Our longest stay in one place is two weeks, but we average three to four days.

"The whole way is one procession of misery and appalling conditions. Many of the wounded have had no attention at all, and some have been on their dirty beds for months. In one place many soldiers were absolutely naked, verminous, all of them, half-starved and slowly dying of sepsis. . . . What a trail of misery it has been. Routine blood tests on all sick show an average of blood hemoglobin of 70%. . . .

"Something must be done at once to provide them with clothes and bedding, also to alleviate the distress of the peasants. In one mountain 'hospital' were 175 wounded, and not a chicken or even an egg could be purchased within 10 miles.

"The need is great. Money and doctors. We leave on our final stage for Wutaishan early tomorrow morning. I plan if possible to return to Hankow and appeal for help . . . also to Shanghai and Hongkong. . . . Already we have done many operations. Records are being kept. It is trying to awake every morning with the sick and wounded pulling at your bedclothes. . . .

"We have also treated Japanese prisoners of war. We make no distinction between soldiers of both sides and civilians."

PRIEST WALKING WEST

The Rev. Newton Tsiang, formerly of the Anking diocese, is walking through provinces as large or larger than the state of Texas to get to Chengtu, capital of Szechuen province.

"I am perfectly willing to suffer hunger, cold, and even death in order to be able to teach my dear beloved youths in my mother nation, free China. . . .

"As thousands and thousands of China's most promising young people are now in west China, and still many more are going, I tell you truly, I cannot leave them without the Christian religion. Our young people are full of hatred. We must do our part . . . or the next generation will be a terrible one."

World Council Supported by Disciples of Christ

DENVER, COLO. (RNS)—Unanimous support for affiliation with the World Council of Churches was voted by the annual convention of the Disciples of Christ here. An assemblage of more than 5,000 religious leaders attended the convention.

The convention heard the Rev. D. Edgar DeWitt Jones of Detroit, president of the Federal Council of Churches of Christ in America, predict that "American Protestantism will be united into one American Church within 25 years, and in the time more than 60% of the 20,000,000 Protestants in this country will incorporate and merge their separate denominations into that unity.

"I make this positive prediction," said Dr. Jones, "only after long and careful study of the situation as it is today. Already there have been mergers of denominations which at one time were widely separated by dogma and intolerance."

Dr. Roger T. Nooe, pastor of the Vine Street Christian church of Nashville, Tenn., was unanimously elected to head the Disciples of Christ for the coming year.

Arrange Safety Zone for Hankow Chinese

Continued from page 453

wounding and mangling, the courage of wounded soldiers.

It was on the night between the two worst bombings of Wuchang that Dr. Logan Roots of the Church general hospital developed acute appendicitis and was operated on at midnight.

An incident barely mentioned in the Newsletter is this. It happened at Ichang while thousands of refugees and wounded soldiers and orphan children were being received there:

"One orphan developed cholera the evening he arrived. No hospital would take him in, and so Deaconess Riebe took him to her home and worked with him until 3 in the morning. She saved his life and was back working again early the next morning."

MONEY FOR RELIEF

One of the missionaries had a letter from America saying that it would be hard to get money for relief because it seemed impossible to do anything at all worth while when the need was so overwhelmingly great.

The missionary in reply said:

"This might have served as an excuse to a Chinese clergyman in Hankow to do nothing: such hordes coming through, and his means so inadequate. Thank God, he didn't view the matter in that light. Hundreds of refugees waiting at the government office to be registered—sometimes as many as 1,700—were waiting in the temporary shelters provided—found his cup of hot tea a relief of real suffering from thirst.

"He saw the need, and the danger of typhoid and cholera if these desperate refugees resorted to unclean water, and began this service on his own. Later, the Emergency Relief committee came to his assistance."

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Chinese Move West As Fighting Shifts

Refugee Camps Succor Travelers
on Way Inland; Boats Crowded
Like Subway Cars

By ALICE GREGG

SHANGHAI—China is moving to the West, almost as a nation, it seems to missionaries there, according to recent reports. As the war scene continues its westward shift, the pathetic populace is forced on ahead in an effort to escape sudden death.

The English Methodists and the Roman Catholics in a small town in Hupeh, Tayeh, between Kiukiang and Hankow, opened a halfway camp, offering weary refugees a resting place for not more than three nights. The notice was first put up in July, and 12 weary ones, all suffering from malaria, came in the first day. During the next six weeks hospitality was given to some 600.

At any hour of the day footsore travelers might be seen coming in, sometimes with all their salvaged household possessions on a wheelbarrow or in bundles and bags, and sometimes with no possessions at all.

Food, a bed for three nights, a chance to wash their clothing—then the weary journey must be continued.

Where journey's end for these sad pilgrims may be, no one knows. They come from the Kiukiang section. Soon Tayeh itself will come under the wheel of the soulless machine, and the hosts, too, must turn pilgrim.

LIKE SUBWAY CROWDS

The best way to describe the boats sailing west from Hankow is to say that they are crowded like subway cars at rush hours. These latter disgorge their victims after about an hour of misery. The steamers do not disgorge theirs for 24, 48, or even 72 hours. Mrs. James Yen, wife of Jimmie Yen of Yale, famous for his work of mass education, stood for three nights on a boat—intended for 125 persons and carrying 850—on her journey with her children to Chengtu in West China. She stood because there was no place to sit.

Trains going southward from Hankow to Canton, by way of Changsha, continue to be attacked. The Rev. Ronald Rees, secretary of the National Christian Council, left Hankow on September 25th. Next day five planes attacked the train, dropping bombs which, fortunately, landed on either side of the track, and then the planes left. Two, however, had the happy afterthought of returning to machine-gun it, and did so.

Despite the tremendous exodus westward, Shanghai still continues the largest student center in China, and, in the opinion of many, will remain so. Chengtu reports the largest student body of the western cities: more than 2,000. The four non-Roman Christian universities in Shanghai—Hangchow, Soochow, Shanghai, and

St. John's—operating under one roof in the large Emporium building (an office building in downtown Shanghai)—together have an enrolment of 2,500.

In addition to these four institutions, there are the Roman Catholic university in Frenchtown and some 20 others, five national and fifteen under private auspices.

NO DORMITORIES

No institution is able to gather its students together in one spot for dormitory accommodations. All students must find their own living quarters and food, and must commute to classes through all sorts of weather. This also holds true for the thousands of high school students in Shanghai.

There seems to be a general impression, both in West China and across the seas, that Shanghai is occupied territory. Greater Shanghai is occupied, but not the portions known as the French concession and the International settlement. These two sections, adjoining each other, now contain a population of 3,000,000. Frenchtown is entirely under the control of the French.

The International settlement is under the control of the municipal council, and some 17 countries share in it.

British influence predominates, but Americans have been increasingly concerned with the development of Shanghai in late years. It is a distance of about six miles from the waterfront to St. John's university grounds. These grounds are bounded by Soochow creek, and across the creek is occupied territory.

Within the International settlement, it is no unusual sight to see the Chinese national flag flying. Outside, of course, it may not be flown. The old five-barred flag of the early republic has been revived by the invaders as the flag for the puppet government. (There is a name for the present puppet régime, but, strangely enough, no one is ever able to recall what it is.)

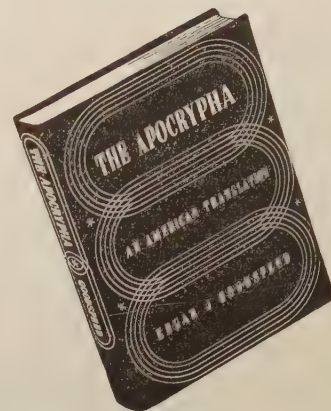
JAPANESE CELEBRATE

On August 13th, the anniversary of the beginning of the war in the Yangtse valley, in all portions of occupied territory there were celebrations, sponsored by the Japanese. In North China, where there has been comparatively little fighting, the population of the cities is much larger. Here, all schools were ordered to take part in the celebrations. Songs were to be learned, and compositions written. Missionaries, greatly against their will, were forced to have students and teachers in mission schools attend.

Dr. Taylor, of St. James' hospital, Anking, in a letter of August 18th—the first to get through to Shanghai since the last letters of July 10th—tells, as a statement of fact, and with no comment attached, that the Roman Catholics and our mission were told that they must attend the August 13th celebration of the war against Chiang Kai Shek.

There was a procession of the few hundreds left in Anking out of the original 100,000 of population. "Lai Ngan broke down in procession and wept. A patient came and I could not attend." (Lai Ngan is the wife of the blind organist at the cathedral and mother of one of the hospital nurses.)

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Plan to Keep Taylor Hall, De Koven Foundation, Open Through Winter If Possible

RACINE, WIS.—Because of the growing demand for the use of De Koven foundation, the building known as Taylor hall will be kept open during the winter months, the Sisters of St. Mary have announced here. There is the provision that the current expenses must be met from the income.

Part of the building has been renovated and refurnished, and a beautiful chapel has been installed through the generous gift of St. Luke's church, Racine.

Facilities of the foundation are available to clergy and lay people of the Church for retreats, conferences, and other meetings. The Sisters are glad to welcome persons desiring to make private retreats. There are some accommodations for permanent or transient paying guests.

During the past three months, the following groups have met on the campus, which was formerly known as Racine college: Girls' Friendly society of Chicago; Midwest Church workers' conference; Milwaukee diocesan retreat for laymen; Acolytes' guild, St. Christopher's church, Oak Park, Ill.; conference of the clergy from aided parishes in the Chicago diocese; all youth conference, diocese of Chicago; pilgrimage from Catholic Congress; retreat for laymen, St. Matthew's church, Evanston; and the clericus of the diocese of Milwaukee.

Negro Church Raises \$1,000

BALTIMORE, MD.—More than \$1,000 was raised by St. James' First African church here in connection with the celebration on October 9th to 16th of the 114th anniversary of the founding of the parish.

Diocese of Kiangsu to Have 5-Year Plan

Committee Appointed by Synod to Formulate Scheme and Put It Into Action in China

SHANGHAI—A five-year plan for the diocese of Kiangsu was decided on at the synod meeting held in St. John's pro-cathedral here on September 27th. A committee was appointed to formulate the plan and start putting it into action. Bishop Roberts celebrated the Holy Communion which opened the synod meeting. He was assisted by the two synod secretaries.

[The diocese of Kiangsu is the Chinese name of the district of Shanghai.]

The preacher was the Rev. P. C. Lin. After the service there was an informal discussion on the Prayer Book Church Unity, and the Reconstruction of Church Work in the diocese. The formal business meeting was held next day.

Said the Bishop in his address:

"It is impossible for me to express my thanks to all the clergy and lay people of the diocese for the welcome that they have extended to me and my admiration for the faithfulness, courage, and devotion to Christ and His Church which they have shown during the past year of warfare.

"During November and December, 1937, the warfare swept all over the western parts of the diocese, bringing terrible suffering to the people and a widespread destruction of property, in which Church and Mission shared. Every church and station has had its own experiences. During those trying months it was truly heart-rending to see the suffering of the people as they were forced to leave their homes, undergoing countless hardships on the way and unspeakable injustices from the soldiers of the invading army.

INSPIRING LOYALTY

"On the other hand, it has been truly inspiring to know of the loyalty of the Church members to Christ and of their heroic efforts to hold together, and to return to their homes and churches as soon as possible. The marvelous way in which many missionaries have ministered to the wounded and to the destitute refugees, protecting their lives and bringing the Christian message of good cheer to them, is also very inspiring.

"Many of the churches and mission buildings in towns near Shanghai have been entered and looted by the invading army.

"Last of all let us recall that spiritual progress has often come to peoples in the times of their greatest difficulties. God has much to teach us all through the present sufferings. As Christ gave Himself in lowly service to the needy and won His victory through the contempt of the cross, He calls us to go with Him along the same road."

New Bishop's First Ordination

BIRMINGHAM, ALA.—Bishop Mitchell, recently consecrated diocesan of Arkansas, performing his first ordination, advanced the Rev. Cotesworth P. Lewis, deacon, to the priesthood on October 8th in St. Mary's church here. Bishop Carpenter took part in the service. The candidate was presented by the Rev. Robert Y. Marlow.

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Negro School Ends Year With Surplus

St. Paul's, a Financial Failure in 1934, Now Carries a Balance of \$4,000 on Its Records

NEW YORK—St. Paul's school, Lawrenceville, Va., ended the 1937-38 year with a surplus of \$4,000, despite the fact that four years ago the financial situation at the school was so serious that its closing was considered almost inevitable.

The Rev. Dr. Robert W. Patton, director of the American Church Institute for Negroes, under whose auspices the school operates, is largely responsible for the present recovery.

Others who contributed their aid to the school are the institute's board of trustees, Bishop Tucker of Virginia, the school board and officers, and the institute's field secretary, Dr. Wallace A. Battle.

Reporting to the institute board, Dr. Patton wrote:

"I am still firmly convinced, if the whole Church would resolve to get together in a great nation-wide effort to make known the needs of the Church's missionary work as was done in 1919, and to appeal to every Churchman to do his part, that neither depressions nor recessions nor wars, nor rumors of wars, could prevent a great increase in the means necessary to maintain the Church's missionary work.

"St. Paul's is only one small unit of the whole, but its successful resolution and effort to save itself, beginning, as many said, at a most unpropitious time, is excellent evidence that the whole Church could do the same thing if it would dare to try. Such an effort would be evidence of the reawakening of that spiritual vitality for which many are hoping and praying."

"All four of the smaller institute schools, and St. Augustine's college, one of the largest, closed the academic year 1937-38 substantially free from debt. The four are: St. Mark's, Birmingham, Ala.; Gailor, at Mason, Tenn.; Okolona, at Okolona, Miss.; and Gaudet, New Orleans, La.

"Okolona industrial school is now occupying a position and exerting an influence of real importance among the Negroes of northern Mississippi. Despite a fire which destroyed its main school building, and despite numerous other misfortunes and tragedies seven or eight years ago, it has, under the leadership of its principal, A. M. Strange, and with the interest and cooperation of the two Bishops of Mississippi, Bratton and Green, made notable progress all along the line. It is now regarded as one of the best schools for Negroes in that section.

"The enrolment of regular students in our nine institutions, including the summer schools, broke all previous records, the total being 4,499. It is gratifying also that there were a larger number of confirmed members of the Episcopal Church than ever before, the total being 573. This seems to indicate that a larger number of Negro Episcopal Church families are sending their sons and daughters to our institute schools.

"If this inference is correct, it is very encouraging that in a year when total enrolment of students increased about 6%, the membership of those in the Episcopal Church increased by about 12% as compared with the average for many previous years."

New Hampshire's Catholic Club Meets at Same Date as Larger Group in Evanston

PORTSMOUTH, N. H.—The New Hampshire branch of the New England Catholic club held its Eucharistic conference October 12th in Christ church here, the celebrant of the High Mass being the Rev. Sheafe Walker, rector of Christ church. The Rev. H. B. Pulsifer was deacon and the Rev. Frederick F. Bartrop sub-deacon. On this same day, and at this same hour, the Solemn High Mass of the Catholic Congress was being celebrated in Evanston, Ill., thus recalling vividly to the mind the unity of the Church in this offering of the Holy Sacrifice.

The preacher was the Rev. Herbert W. van Couenhoven, who also acted as master of ceremonies. Fr. van Couenhoven preached from the text, "These things the angels desire to look into," a text particularly appropriate at this season of the year, when the Church had been keeping the Feasts of the Holy Angels.

At the closing service, the preacher was Fr. Bartrop, who in the course of his impressive sermon pointed out that Christianity is the only true democracy, centering in the Incarnation of our Lord and in the Blessed Sacrament.

Roman Newspaper for Every Two Families in U. S., Bishop Says

WASHINGTON (RNS)—A declaration that there is now one Roman Catholic newspaper in the United States for every two Roman Catholic families in the country was made by Bishop John Mark Gannon of Erie, Pa., chairman of the National Catholic Welfare conference press department, in a report made to the annual meeting of the Catholic hierarchy here. Bishop Gannon stated that circulation has risen from 1,602,369 in 1925 to 2,631,807 in 1938. During the past year, he reported, three new diocesan papers and four new Roman Catholic magazines were started.

Comparing Roman Catholic journalism here with that in other countries, Bishop Gannon said that only the Netherlands and Belgium of seven European nations studied have a better record than this country.

Bishop Chornock Back in U. S. After Consecration in Europe

NEW YORK—The Rt. Rev. Orestes P. Chornock, pastor of the Carpatho-Russian church in Bridgeport, Conn., returned recently to the United States from Constantinople, where he had been consecrated Bishop by the Patriarch on September 18th. He was met at the pier, as his ship landed, by a group of clergy and lay members of his own church and by Archbishop Philippovsky of New York and Bishop Spilka of the Ukrainian Orthodox church, the Bronx.

A series of church ceremonies and celebrations, Archbishop Philippovsky said at the pier, are to follow Bishop Chornock's return, the first of which will occur in Bridgeport, Conn.

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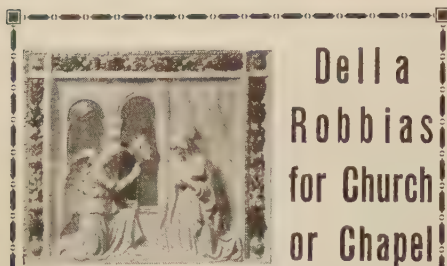
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Hurricane Took Lives of 31 Churchpeople and Damaged 51 Parishes—R. I. Survey

CRANSTON, R. I.—Thirty-one members of the Church in Rhode Island lost their lives as a result of the September hurricane, a recent survey shows; and 51 parishes reported hurricane damages.

The cost of repairs is estimated at \$20,000, a figure which does not include St. Anne's, Block Island. St. Anne's was completely destroyed. Nor does the figure include St. Mary's, Warwick Neck, which may have to be torn down and rebuilt.

Of those losing their lives in the hurricane, two were communicants of St. Mary's, East Providence; one was from Transfiguration, Edgewood; three were from St. Matthew's, Jamestown; two from St. Peter's, Narragansett; three from St. Mark's, Riverside; four from Ascension, Wakefield; 15 from Christ church, Westerly; and one was from Grace church, Providence.

Archbishop Chrysostomos, Primate of Greece, Dies

NEW YORK—Archbishop Chrysostomos of Athens, Primate of the Greek Orthodox Church, died October 22d in Athens, Greece. He had been in a hospital since October 12th. He was 69 years old.

An author and scholar, the Archbishop was professor of ecclesiastical history at the University of Athens and a member of the Athens academy. Born at Madytos, Thrace, in 1868, he studied at Athens, Kiev, and St. Petersburg (now Leningrad). Before returning to Greece in 1911, he was professor of theology in the School of the Cross in Jerusalem.

He was elected Archbishop of Athens and Primate of Greece in 1911, and one of his last ceremonial acts was to perform the marriage ceremony for Crown Prince Paul and Princess Fredericka of Brunswick on September 1st.

He was buried with full ecclesiastical and military honors.

Assistant Bishop Appointed by Archbishop of British Honduras

LONDON—The Rev. Douglas John Wilson, vicar of St. Mary's, Kingswinford, in the diocese of Lichfield since 1935, has been appointed assistant Bishop of British Honduras, according to an announcement by the Archbishop of the West Indies, the Most Rev. Dr. E. A. Dunn, who is also Bishop of British Honduras.

The appointment was made so that the Archbishop may visit the various dioceses in the province more frequently and seek to promote a closer unity of Church life in the province of the West Indies as a whole.

Dedicate Carillon in Baltimore

BALTIMORE, MD.—The carillon and tablet in memory of the Rev. Dr. William Page Dame were dedicated on October 16th at Memorial church, Baltimore.

Church Progresses in Southern Brazil

Three Chapels Dedicated; Rectory and School Hall Built; Number of Communicants Increases

PORTO ALEGRE, BRAZIL—The advance of the Church in Southern Brazil is evinced by the many recent activities there. Three chapels have been dedicated lately, a hall for a parochial school and a rectory have been built, and an addition made to another chapel. In 40 mission stations, 10 of which Bishop Thomas visited for the first time this year, an increase from 600 to 709 in the communicant strength has been reported.

Bishop Thomas dedicated a small private chapel, St. Andrew's, built by Mr. Mano, near his home in the country near Nova Dantzig, in the state of Paraná on July 24th.

At Nippolandia, the Japanese congregation of St. Matthew's church has built a hall for St. Matthew's parochial school.

On August 7th Bishop Thomas dedicated St. Mark's chapel, surrounded by coffee plantations in Alliança colony. The dedication ceremonies consisted in the meeting of the church school, with 76 children present, followed by the baptism of a number of babies by the archdeacon, the confirmation of five candidates, prayers from the service for the consecration of churches and chapels and the Holy Communion.

St. Luke's chapel, at Brejo Alegre, now has an addition, which has increased its capacity about 50%.

BUILD RECTORY

At Ascension church, Uezuka, there has been built a very good rectory. It is commodious and constructed of brick and hardwoods. This rectory was built by the congregation. Each Sunday, after service, a large portion of the congregation meets together in the large dining room for a picnic lunch, brought by the visitors. On one occasion the members of the church brought to their rector no less than six sacks of rice of 120 pounds each.

The growth of the Church in the central section of the missionary district of Southern Brazil is evidenced by the necessity which Bishop Thomas found of visiting 40 mission stations in the states of São Paulo and Paraná. Ten of these stations he visited for the first time, confirming in all 109 candidates, in classes of from one to 27.

On September 18th Bishop Thomas dedicated the Chapel of the Transfiguration, on the Ilha de Bom Jesus, in Guanabara Bay, in the federal district. Present in the chancel with the Bishop were the Rev. Euclides Deslandes, rector, and two former rectors, Archdeacon Nemesio de Almeida and the Rev. Franklin T. Osborn. The Bishop preached the sermon and confirmed two candidates presented by the rector. This chapel was built largely with offerings, amounting to \$300, from the Woman's Auxiliary of the diocese of New York.

Missionaries Named by National Council

Appointments Confirmed, Vacancies Filled at October Meeting; Other Matters Dealt With

NEW YORK—Few missionary appointments were made at this session of the National Council. A few were confirmed which had been incomplete at the last meeting and were completed by the interim committee, among them Miss Marie Turley, Houston, Tex., to be diocesan religious education secretary for Northern Indiana; Miss G. Bernice Holland, Redfield, S. D., to be principal of St. Mary's Indian school, Springfield, S. D.; and Miss Beth Harkness, Hays, Kans., to teach at the same school; Miss Dorothy A. Sims, Cranston, R. I., for evangelistic work in the Mountain province of the Philippines; the Rev. John Mears, New York City (General theological seminary, 1938), for the Philippines; Miss L. Jane Hamilton, Philadelphia, a nurse for Fort Yukon, Alaska.

Three appointments previously made on a temporary basis were continued: Miss Muriel V. Reiman, nurse and assistant at the Mission of the Good Shepherd, Fort Defiance, Ariz.; Miss Rosa Lee Clark, nurse at St. Paul's school, Lawrenceville, Va.; and Miss Aline Cronshey, for religious education, "bringing the Church to isolated mountain people," as the Bishop expresses it, at Bat Cave, Western North Carolina.

NEW APPOINTMENTS

Among the new appointments are: Mrs. Lena Jackson Moore, La Grange, Ga., nurse at Fort Valley school, Georgia, "to take charge of the infirmary and carry out the program the state board of health requires of educational institutions"; Miss Maxine J. Westphal, Fayetteville, N. C., to teach at the Moro Settlement school, Zamboanga, P. I., where a vacancy in the staff has made it difficult to run the school; Miss Martha Henry Trippe, Easton, Md., student worker at Georgia state college for women, Milledgeville.

NEW COUNCIL MEMBERS

Three new members were elected to the National Council on October 12th: Robert Vedder Fleming of Washington, D. C., to fill the vacancy caused by the death of Ralph Hollenbeck; the Rev. Albert Rhett Stuart, Charleston, S. C., for the place left when the Rev. Dr. Dandridge became Bishop; and the Rev. Everett H. Jones, San Antonio, Tex., for the vacancy left when the Rev. Malcolm E. Peabody became Bishop.

CHINA RELIEF

Harper Sibley of Rochester, N. Y., former Council member for 18 years and now chairman of the national Committee for China Relief, described the work of that committee which is drawing together the contributions of all the major non-Roman communions, for distribution

through one committee in China. The Council endorsed his appeal for the co-operation of the Episcopal Church in this relief effort and suggested that a day in Epiphany might be designated for it. More definite word will be sent out later. It is understood that the united appeal is over and above the \$300,000 China Emergency Fund which General Convention asked the Episcopal Church to secure. This fund on October 13th totaled \$206,201.

AMERICAN BIBLE SOCIETY

The work of the American Bible society was commended in the following resolution:

"The National Council would call the attention of the members of our Church to the outstanding work of the American Bible society which has been endorsed by many General Conventions. The contributions made by the American Bible society toward our missionary work at home and overseas in making available the Bible, or parts thereof, in 1,000 different languages and dialects, is of inestimable value. The contributions of our Church members toward this splendid work are insignificant—approximately \$500 a year from our whole Church membership.

"Attention is called to Bible Sunday, the second Sunday in Advent, December 4th of this year, as an appropriate time to remember this valuable work and make a gift toward the work of the Bible society, more nearly in accord with the value received; therefore, be it

"Resolved: That the bishops, other clergy, and members of our Church be requested to make every effort possible to support by contributions and otherwise the work of the American Bible society, and the suggestion is made that Bible Sunday be, so far as possible, observed as an appropriate time for such effort."

FIELD SECRETARY INTRODUCED

Miss Charlotte C. Tompkins, new field secretary in the Religious Education Department, was introduced to the Council. Among visitors were Bishop Wilner, Suffragan of the Philippines; Miss Nellie McKim from the district of North Kwantow, Japan; Miss Helen Skiles of Kyoto; Bishop Clingman of Kentucky; and the Rev. Hector M. Thompson, St. Michael's mission, Ethete, Wyo., who told the Council something of that famous mission to Arapaho and Shoshone Indians with its increasing extension of work among the White population.

Memorials were adopted concerning the life and work of three men who have died since the last meeting of the Council: Dr. Grafton Burke of Fort Yukon, Alaska; Ralph Hollenbeck, a Council member; and the Rev. Charles Raymond Barnes of Trujillo City, Dominican Republic.

Messages of sympathy were sent to Bishop Stewart and Dr. Franklin, absent because of illness, and congratulations to the two Council members lately made bishops, Bishop Dandridge and Bishop Peabody.

The April, 1939, meeting of the Council is to adjust its schedule in order to eliminate the usual session on Thursday, enabling members to be present at the sessions of the Church Congress on Thursday and Friday, April 27th and 28th. The next meeting of the Council is December 13th to 15th.

New Books

Many new and very interesting books appear at this time of the year. The past two weeks have brought quite a number and those listed in this column will, we predict, have a large distribution.

The subject of Re-union is again brought to the fore through **UNION OF CHRISTENDOM** (\$3.00), edited by Kenneth Mackenzie. It is essential that the rank and file of Christendom study the doctrinal principles of the different Churches. Here is a great book, 702 pages, that provides nearly all that the ordinary student is likely to require.

Fresh from the press is Dr. Fossick's **A GUIDE TO UNDERSTANDING THE BIBLE** (\$3.00). The general reader here, can read the fascinating story of the great religious ideas of the Old and New Testaments.

Dr. Charles Raven, the Canon of Ely, has just written a book **WAR AND THE CHRISTIAN** (\$1.75). That war is evil all thinking Christians are agreed. But is it inevitable? Canon Raven analyses this question, giving the varied viewpoints—the pros and cons of participation in war.

The Hulsean Lectures of 1936 entitled **THE DIVINITY OF JESUS CHRIST** (\$2.00), by John Martin Creed, D.D., Ely Professor of Divinity in the University of Cambridge, has just been received. This is a study in the history of Christian doctrine since Kant. This book will interest the clergy more than the laity.

It is a relief to pick up a book of sound teaching on the Faith, written for lay men and women in non-technical language. In his book entitled **THIS IS OUR FAITH** (\$2.50) the Bishop of Ely takes the Creed phrase by phrase and presents a very readable exposition of its meaning. Week by week the Creed is repeated—but, can the average layman answer intelligently, questions put to him on its meaning? This book will certainly aid all who desire to refresh their memories.

Educational workers will be interested in the announcement that **WORKING IN THE CHURCH** (\$2.00) by Dorothy Dickinson Barbour is now in stock.

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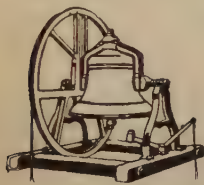
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New Coöperative Religious Education Plan Approved by October Council Meeting

NEW YORK—A new plan which has already brought favorable comment was presented to the October meeting of the National Council by the Religious Education Department, and approved by the Council. This is the development of co-operating educational centers—a long but accurate term to describe work done jointly by a parish and a diocesan religious education department and the National Council's department, all acting together in the educational program of the parish.

Many parishes, it is known, would be glad of coöperation from diocese and national department, and since it is impossible to do intensive work in all the parishes, the department is limiting such efforts to a few. This is done not alone for the sake of the parishes concerned but for the help it may be to other parishes learning the results of study and experiment.

As the new coöperating centers are determined upon, it is intended that every type of parish be included, from the strong, highly organized city church with equipment to the little rural mission with neither organization nor resources.

The aim will be to help the parish see and understand its own problems, to suggest ways of meeting them, to give some supervision in working out the suggestions, and to study and report results.

The diocesan department will make frequent, at least monthly, visits to the parish for observing and consulting. The national department will work closely with the diocese, will visit the parish at least twice a year, and work out plans and methods for curriculum and organization, eventually reporting results of use to others. Intensive work with a few will thus yield tested and known values to many.

The national department expects to be able soon to announce the first three or four parishes which are adopting this three-way plan for their educational program.

Retired Bishop Campbell Addresses Conference in Diocese of Atlanta

INDIAN SPRINGS, GA.—Bishop Campbell, retired, conducted the devotional meetings and gave the addresses at the successful two-day conference of clergy and laymen held here recently by the diocese of Atlanta. Bishop Mikell of Atlanta, George Ward Stone of New York, and H. M. Heckman, diocesan treasurer, delivered addresses.

The National Council was represented by the Rev. Lane W. Barton, who brought the Council's message.

Minnesota Church Marks 75th Year

BASSWOOD GROVE, MINN.—St. Mary's church, Basswood Grove, celebrated the 75th anniversary of its founding October 9th. Services included a sermon by Bishop Keeler, Coadjutor of Minnesota, who also confirmed a class, and an historical interpretation of the parish given by the Rev. David R. Haupt, priest in charge.



CLEVELAND CHURCH RENOVATED

St. James' church, Cleveland, Ohio, of which the Rev. Vivan A. Peterson is rector, has just completed an extensive renovation and added to its equipment. The interior of the sanctuary has been rebuilt and a new altar, reredos with canopy, and a new communion rail have been installed. Six memorial lanterns have been hung and a new organ set up. (Superior Studios Photo.)

Choir of 60 Men and Boys Sings for Church of Air

NEW YORK—A choir of 60 men and boys, trained by Dr. T. Tertius Noble of St. Thomas' church here, sang over a nation-wide hook-up of the Columbia broadcasting system, station WABC, on October 23d, as a part of the anniversary celebration honoring their noted organist and choirmaster. The broadcast was a part of the Episcopal Church of the Air series of broadcasts.

Three anniversaries were observed in the service, Dr. Noble's 25th year at St. Thomas' church, his 50th year of uninterrupted service to the music of the Church, and the 25th year of services in St. Thomas' present edifice.

The Rev. Dr. Roelif H. Brooks, rector of St. Thomas' church, delivered an introductory address, dwelling on the great service of Dr. Noble.

He said in part:

"The present church building is considered to be one of the finest examples of modern Gothic architecture to be found anywhere in the United States, and every year thousands of visitors come from all over the world to enjoy its lovely interior, its majestic reredos, its two side chapels, and beautiful stained glass windows.

"It is in this setting that Dr. T. Tertius Noble, whose 25th anniversary as organist and choirmaster of St. Thomas' we are recognizing through this service, conducts the choir of 60 men and boys, whose voices you have heard over the air. As an organist, choirmaster, and composer, his name is known in musical circles all over the world.

"The choir this morning has rendered hymns and anthems of his composition. It may be interesting to you to know that the boys of the choir, 40 in number, receive their education and musical training in a boarding school maintained by the parish and known as St. Thomas' choir school."

Free Churches of England
Now Seeking to Amalgamate
Their Interchurch Councils

LONDON (RNS)—The English Free Churches, which are at present organized on a dual basis of denominational and regional councils, are attempting to amalgamate the two existing bodies—the Federal Council of the Free Churches and the National Free Church Council.

A draft scheme has received general approval, and is now in the hands of the joint committee for revision and submission to the annual meetings of the two organizations next year.

The title proposed for the new body is the Federal Free Church Council. Some of its objects are listed as follows:

(1) To express the essential unity in Christ of the Evangelical Free Churches of England and Wales.

(2) To secure their federation upon the basis of the Evangelical faith, each denomination retaining liberty to fulfil its own distinctive witness and mission.

The national council would consist of 100 representatives chosen by the governing bodies of the constituent denominations, and 50 representatives elected by a national congress which would be attended by representatives of the local councils. Leading officials of each denomination would be *ex-officio* members of the national council.

♦

Honor Dr. Grafton Burke
in Special Dallas Service

DALLAS, TEX.—The memory of the late Rev. Dr. Grafton Burke, medical and spiritual missionary to Alaska, was honored by a memorial service held in St. Matthew's cathedral here on October 16th. Bishop Moore of Dallas preached the sermon.

Since Dr. Burke had lived in Dallas, the service attracted a large number of his friends and associates of earlier days here and at the University of the South.

"Grafton Burke's entire life," said Bishop Dallas, "was given to God and His Church. He never made a dollar for himself of his own planning. His whole life was given to God and the service of men and from God and the Church came his living.

"Let me digress just for a moment and go back to my text: 'He that saveth his life shall lose it. He that loseth his life shall save it.' If the revelation of that text does nothing more it is sufficient that it justifies the life of Burke, of Stuck, and the many Christian soldiers and pioneers who have given their lives to God and the service to humanity in dark places."

♦

Howell, Mich., Church Reopened

HOWELL, MICH.—St. John's church here was formerly reopened on October 2d with a Choral Eucharist. The Rev. W. E. A. Lewis of Mt. Clemens, who has been providing priestly ministrations for the last six years, was assisted by E. F. Bragg, lay reader. In the afternoon Bishop Page of Michigan confirmed a large class.

During the summer St. John's had been thoroughly renovated, inside and out; and gas heating had been installed.

Centennial and 75th Anniversary
Observed by Michigan Churches

DETROIT—Two anniversary celebrations occurred in the diocese of Michigan during the month of October: the 75th for St. Stephen's, Wyandotte, October 6th to 9th; and the centennial of St. Luke's, Ypsilanti, October 16th to 18th.

In Wyandotte, more than 200 attended the banquet which opened the anniversary observance October 6th. Guests included Bishop Page and Bishop Creighton and the Rev. Messrs. L. E. Midworth and Charles Wesley.

The centennial observance in St. Luke's, Ypsilanti, opened at the morning service on October 16th, with a sermon by the rector, the Rev. R. T. Appleyard. Bishop Creighton was the special speaker.

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**\$100 Scholarship Planned
by Colored Convocation to
Honor Diocesan Secretary**

JACKSONVILLE, FLA.—A \$100 scholarship, to be awarded annually in memory of the late Jeannie O. M. Cornell, executive secretary of the diocese of Florida, was decided upon by the convocation of Jacksonville, which met October 9th and 10th in St. Philip's church here. The convocation, composed of Colored Churchmen, met under the auspices of the Commission on Negro Work.

"Here I am, send me," the theme of the Ven. W. T. Wood's sermon when he addressed the convocation, set the note of evangelism. The Rev. Ben A. Meginiss, diocesan director of young people's work, addressed the young people. Bishop Juhan of Florida confirmed a class of 12 candidates, and asked renewal of vows of those confirmed in the past.

At the business session of the convocation, the theme, Extend the Church, provoked lively discussion on What Can We Do to Increase the Growth of Our Church? by Dr. R. N. Gordon; How Can We Extend Our Sunday School? by Porcher Taylor; and Missions. The latter subject was treated by the Rev. E. S. Shirley and the Rev. T. A. Schofield, retired.

**Observe Harvest Festival
at Trinity, New York City**

NEW YORK—The British harvest festival, which has hitherto been held in St. Paul's chapel, was celebrated in Trinity church on October 16th. The Presiding Bishop was the preacher. A message from President Roosevelt was read by Lieut. Col., the Rev. J. Burt Webster, chaplain of Governor's Island.

Other messages were read, from Bishop Manning, Mayor La Guardia, and Governor Lehman. Many British and American patriotic societies were represented. So great was the crowd that many were obliged to stand.

The church was decorated with fruits, vegetables, and grains, the ledge of each window and the end of each pew having an attractively arranged decoration. On the altar were sheaves of wheat and bunches of grapes. The state department of agriculture and members of the patriotic societies contributed the produce for the decorations, which, after the service, were distributed to certain families by the city mission society.

**Elect Rev. R. D. Smith Successor
to Canon Welles in Trenton, N. J.**

TRENTON, N. J.—The election of the Rev. Robert D. Smith, rector of Grace church here, to be canon in charge of social service in place of the Rev. Canon Samuel G. Welles, retired, was announced at the fall meeting of the board of social service here. He was elected by the Cathedral foundation.

Mr. Smith's concern with the social problems of the Church and the community is well known.

NECROLOGYMay they rest
in peace.**HERBERT M. CLARKE, PRIEST**

UTICA, N. Y.—The Rev. Herbert Morrison Clarke, retired priest of the diocese of Central New York, died October 6th after a prolonged illness. He was in his 84th year.

Born July 13, 1855, in Niagara Falls, the son of the late Rev. Joseph M. Clarke, one-time rector of St. James' church, Syracuse, he was one of the first graduates of St. John's military academy, now the Manhattan school. He was graduated from Hobart college in 1876, and received his degrees of Master of Arts and Doctor of Philosophy from Harvard in 1884. From 1902 to 1904 he attended the University of Grenoble, France.

Following his graduation from the General theological seminary in 1892, he was ordained to the diaconate and priesthood by Bishop Spalding, and then became rector of St. Paul's church, Littleton, Colo., until 1893. He was rector of All Saints' church, Fulton, N. Y., 1893 to 1896; rector of Christ church, Indiana, Pa., 1896 to 1899; rector of St. Joseph's church, Allegheny, Pa., 1899 to 1902; and curate of the American Church, Nice, France, 1904 to 1905. From then until his retirement in 1914 he was professor of modern languages at St. Stephen's (now Bard) college, Annandale.

The burial service was held at St. Paul's church, Syracuse, on October 8th, with Bishop Coley and the Rev. Franklin P. Bennett, rector, officiating. Four of the younger clergy of Syracuse were pall bearers, the Rev. Messrs. Bradford H. Tite, Joseph R. Clair, Arthur B. Merriman, and Fennimore E. Cooper.

Interment was at Skaneateles, N. Y.

MRS. MARY S. McELWAIN

PONCA CITY, OKLA.—Mrs. Mary Stewart McElwain, mother of Bishop McElwain of Minnesota, who is now acting dean of Seabury-Western seminary, died October 3d in this city. She was buried on October 5th from Grace church, Brookfield, Mo.

Born in Brooklyn, N. Y., on December 18, 1851, she was married to James Frank McElwain June 5, 1872; in Warsaw, N. Y. She devoted much of her life to the Church.

Besides Bishop McElwain, she is survived by her daughter, Mrs. L. T. Cramer of this city.

MRS. CHERRY E. LUTTON

CHICAGO—Mrs. Cherry E. Lutton, wife of the Rev. Arnold Lutton, priest in charge of the Church of the Annunciation here for 27 years, died at her home in this city October 15th. Burial was at Oak Hill cemetery on October 17th, after services at the Church of the Annunciation.

300th Anniversary of First Episcopal Church Service in Maryland Is Celebrated

WASHINGTON—The 300th anniversary of the first service of the Episcopal Church in Maryland was celebrated October 16th at St. George's church, in William and Mary parish, Poplar Hill, Md. St. George's has come to be known as the mother church of the diocese of Washington.

The service of Holy Communion was celebrated by Bishop Freeman of Washington, assisted by the rector of the parish, the Rev. Nelson MaConomy, and the diocesan missionary, the Rev. Clyde Brown. The Bishop preached the sermon.

Colonial records show that services of the Church of England were held in St. Mary's City in 1638. These early services of the Church were doubtless lay services, the first Church of England minister, the Rev. William Wilkinson, came into the colony in 1650.

Sometime prior to his coming there was a church at Poplar Hill, 12 miles from St. Mary's City. This became the parish church in 1692 on the creation of the parish.

After the capital of Maryland moved to Annapolis, the assembly gave the old state house at St. Mary's City to the parish, in 1720, and it was remodeled and served as a chapel until 1829, when it was razed and its bricks used to build the present Trinity church there.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BARNETT, Rev. JOSEPH N., formerly rector of Trinity Church, Oshkosh, Wis. (F.L.); is rector of St. Mark's Church, Lake City, Minn.

BIMSON, Rev. WILLIAM C., formerly rector of St. Luke's Church, Willmar, Minn.; is rector of All Saints' Church, Minneapolis, Minn. Address, 3041 Park Ave.

BRERETON, Rev. JAMES P., formerly rector of St. Paul's Church, Medina, Ohio; is rector of St. Andrew's Church, Dayton, Ohio.

CRAIGHILL, Rev. FRANCIS H., Jr., formerly assistant at St. Bartholomew's Church, New York City; is rector of Bruton Parish, Williamsburg, Va.

GILMER, Rev. HAROLD W., has accepted appointment at St. John's Church, Erie, Pa. (Er.). Address, 414 W. 31st St.

HINKLE, Rev. RALPH V., formerly archdeacon of Eastern Oregon; is rector of the Church of the Holy Faith, Inglewood, Calif. (L.A.).

KLINE, Rev. ARTHUR R., formerly curate of Christ Church, Fitchburg, Mass.; to be rector of the Church of the Good Shepherd, Nashua, N. H., effective November 15th. Address, 8 Abbott St.

LOCKWOOD, Rev. WILLIAM IVINS, ordained deacon by Bishop Gardner of New Jersey on September 28th, was transferred to the district of Wyoming and is vicar of All Saints', Torrington, and of All Saints', Wheatland. Address, The Rectory, Torrington, Wyo.

MACDONALD, Rev. ERNEST H., formerly rector of Trinity Church, Coshocton, Ohio; is rector of St. James' Church, North Providence, R. I.

MOORE, Rev. LOUIS W., formerly assistant in Memorial Church, Baltimore, Md.; is in charge of St. Matthias' Chapel, Bel Air Road, Baltimore, Md.

ROUILLARD, Rev. LEVI, formerly in charge of Messiah Chapel, Lower Brule, S. Dak.; is in charge of Gethsemane Chapel, Wanblee, S. Dak.

STREET, Rev. Dr. CHARLES L., formerly headmaster of St. Alban's School, Sycamore, Ill.; is in charge of All Saints', Stoneham, and of St. Luke's, Malden, with address at 77 Brentwood St., Malden, Mass.

WOOD, Rev. GEORGE B., formerly rector of St. Andrew's Church, Ashland, Wis. (EauCl.); is rector of Christ Church, Austin, Minn. Address, 712 Walnut St.

ZEPHIER, Rev. WALLACE, formerly in charge of Gethsemane Chapel, Wanblee, S. Dak.; is in charge of Messiah Chapel, Wounded Knee, S. Dak.

NEW ADDRESSES

EVERETT, Rev. EDWARD, formerly 51 Linwood St.; 42 Highland Ave., Roxbury, Boston, Mass.

MACARTHUR, Rev. JOHN R., formerly 866 S. Pasadena Ave., Pasadena, Calif.; 1325 Monterey Rd., South Pasadena, Calif.

SIMCOX, Rev. CARROLL E., formerly at Appleton, Minn.; 600 Haven St., Evanston, Ill.

RESIGNATION

ENGLAND, Rev. HOWARD G., as rector of Edgefield Parish in Upper South Carolina, effective December 1st.

ORDINATIONS

PRIESTS

MARYLAND—The Rev. HARRY L. PAFF, in charge of Middleham Chapel and St. Peter's Church, Solomons, Md., was advanced to the priesthood by Bishop Helfenstein of Maryland in Middleham Chapel, Calvert Co., October 16th. The ordinand was presented by the Rev. Dr. James



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M. Magruder, and the Rev. Charles L. Atwater preached the sermon.

OLYMPIA—The Rev. ALBERT Moberg Harmon was advanced to the priesthood by Bishop Huston of Olympia in St. John's Church, Snohomish, Wash., October 16th. The ordinand was presented by the Rev. Arthur A. Vall-Spinosa, and is to be curate of St. Clement's Church, New York City, with address at 423 W. 46th St. The Rev. Walter G. Horn preached the sermon.

DEGREE CONFERRED

HOBART COLLEGE—The Rt. Rev. RAYMOND ADAMS HERON, Suffragan Bishop of the diocese

of Massachusetts, was given the honorary degree of Doctor of Divinity on October 16th by Hobart college, Geneva, N. Y.

CALENDAR OF COMING EVENTS NOVEMBER

- 1-3. House of Bishops, Memphis, Tenn.
15. Diocesan convention, Immanuel church, Wilmington, Del., to elect Bishop of Delaware.
17. Diocesan convention, Cathedral of St. John, Providence, R. I., to elect Suffragan of Rhode Island.

CHURCH CALENDAR

NOVEMBER

6. Twenty-first Sunday after Trinity.
13. Twenty-second Sunday after Trinity.
20. Sunday next before Advent.
24. Thanksgiving Day. (Thursday.)
27. First Sunday in Advent.
30. St. Andrew. (Wednesday.)

DECEMBER

1. (Thursday.)
4. Second Sunday in Advent.
11. Third Sunday in Advent.
- 14, 16, 17. Ember Days.



C L A S S I F I E D



ANNOUNCEMENTS

Died

HOTCHKIN, HELEN NICKOLSON, widow of the Rev. Samuel F. Hotchkim, and daughter of the late Helen Lisenard and the Rev. Edmund Roberts. "The golden evening brightens in the west, "Sweet is the calm of paradise, the blest. Alleluia."

MACDONALD, ELIZABETH C. PYKE. "Well done, thou good and faithful servant, thou has been faithful over a few things. I will make thee ruler over many things. Enter thou into the joy of thy Lord."

The above words will be considered most appropriate in reference to the passing of Mrs. Benjamin MacDonald, who, after a long life of usefulness lived for others and the Church she loved so well, was laid to rest in Inglewood cemetery, Los Angeles, Calif., Thursday, August 25th. The service was held in St. John's church, Los Angeles, by the Rt. Rev. Bishop Gooden, assisted by the Rev. Bert Foster, D.D.; Dr. Davidson, the rector, being away.

Elizabeth C. Pyke MacDonald was born December 15th, 1849, in Hudson, Canada. Her father was the Rev. James W. Pyke, and her mother Elizabeth MacTavish.

From her earliest years she was working through the missionary auxiliaries of Canada and the United States, and was one of the earliest and oldest subscribers to THE LIVING CHURCH, never losing her interest in it.

In 1879 she went with her husband and three children from Montreal to Leadville, Colo., a two-week journey. There being no railroad further than Buena Vista, they had to drive in a stage coach over Marshall pass.

Eighteen eighty-six found them in Idaho and Mrs. MacDonald at once formed a Sunday school working under Bishop Talbot, who later sent a missionary, now the Rev. Bert Foster, D.D., of Upland, Calif. In all the mining towns they lived in she inspired interest in the Church. Her work under Bishops Spalding of Colorado, Talbot of Wyoming and Idaho, Tuttle of Utah, Brewer of Montana, and later Bishops Johnson, Stevens, and Gooden has borne fruit. During her long life, whether in a settled parish or a little mission, she has been faithful to her first love, the Woman's Auxiliary, and in her last years spent much time encouraging the women of St. Mark's parish, Upland, Calif., in their Lenten work, while still working for her city parish of St. John's, Los Angeles. She knitted hundreds of articles as requested by the head office, her work being sent to Alaska. She was modest and retiring, witty and humorous.

Many friends will be sorry to hear of her death, but will say of her, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Mrs. MacDonald is survived by her daughter, Mrs. Fred C. Salter, of Claremont, Calif., with whom she lived lately, and two sons, J. Angus of Yakima, Wash., and Arthur T. of Pasadena, Calif. Her husband pre-deceased her 20 years ago.

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BOOKS NEEDED

Christian Nurture by Horace Bushnell, revised by Luther A. Weigle, Charles Scribner's Sons, New York, 1916; *Christian Nurture and Admonition* by Theodore Edson, Charles Stimpson, Boston, 1847; and *Christian Nurture Course* by William E. Gardner and others, privately printed, Boston, 1910, are three books needed in the Frederic Cook Morehouse Memorial Library, where they can be placed at the disposal of the public. Any person possessing these volumes would do the Church a favor by communicating with THE LIVING CHURCH, Milwaukee, Wis.

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POSITIONS OFFERED

Agents

THE LIVING CHURCH pays a liberal commission to its representatives for securing yearly subscriptions to the magazine. This has proved a very effective way for guilds and other Church groups to raise funds, or for individuals to earn additional income. If your organization is interested in the work, or if you are personally, secure a recommendation from your rector and communicate with the Circulation Manager, THE LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

Secretary

EXPERIENCED DICTAPHONE OPERATOR would like position as secretary. Excellent references. HELEN KEEFER, Hartford, Wis.

Sexton

SEXTON, married, age 45, 5 years' experience as supervisor of help and care of church property, Box K-323, THE LIVING CHURCH, Milwaukee, Wis.

observe 45th Year of Retired

Bishop Lawrence's Episcopacy

CAMBRIDGE, MASS.—Bishop Sherrill of Massachusetts and the trustees and faculty of Episcopal theological school here on October 5th marked the consecration 45 years ago on that day of Bishop Lawrence, retired, of Massachusetts by a reception. Bishop Lawrence celebrated the corporate communion, assisted by his sons, Bishop Lawrence of Western Massachusetts and Frederic C. Lawrence of St. Peter's church here.

Over 500 persons were in attendance to congratulate the retired Bishop on his anniversary. Bishop Lawrence was dean of Episcopal theological school from 1889 to 1893, and during the four years before that was assistant dean.

Leads Interdenominational Radio Services for Sick and Shut-ins

CHICAGO—A national midweek radio service for the sick and shut-ins is being presented over station WCBD here by the Rev. John Clover Monsma, journalist, author, and preacher. The service is conducted every Wednesday afternoon at 2:30, Central Standard time.

Rev. G. H. Lewis' Resignation

GLENDAL, OHIO—The Rev. Gerald H. Lewis, formerly rector of St. Luke's church, Cincinnati, has not retired, as was reported in THE LIVING CHURCH for October 26th. He has resigned his position at St. Luke's, but continues in active service.

Large Crowd Attends Laying of New York Church's Cornerstone

NEW YORK—Such a large number of persons came to see the laying of the cornerstone of the new building of Epiphany church that scores of them stood on the pavements and the steps of surrounding houses. The day being summer-like, the people living in the immediate neighborhood watched from their roofs.

The Presiding Bishop and Bishop Manning of New York both expressed pleasure in this latest achievement of Epiphany parish, which is over 100 years old. Newbold Morris, president of the city council, who represented Mayor La Guardia of New York, also made a brief address. The rector, the Rev. Dr. John W. Suter, Jr., officiated.



CHURCH SERVICES



DISTRICT OF COLUMBIA

St. Agnes' Church
46 Que Street, N.W.
Washington, D. C.

REV. A. J. DuBois, S.T.B., Rector

Sunday Masses, 7 and 11 A.M. Benediction 8 P.M.
Daily Mass, 7 A.M. Second Mass, Thursday, 9:30.
Intercessions, Friday, 8 P.M. Confession, Saturday,
7:30-8:30 P.M.

NEW YORK

The Cathedral of St. John the Divine
Amsterdam Avenue and 112th St.
New York City

Sundays: 8 and 9, Holy Communion, 10, Morning Prayer, 11, Holy Communion and sermon, 4, Evening Prayer and sermon.
Weekdays: 7:30, Holy Communion (7:30 and 10 on Saints' Days), 9, Morning Prayer, 5, Evening Prayer.

Organ recital, Saturday at 4:30.

The Church of the Ascension
Fifth Avenue at Tenth Street
New York City

REV. DONALD B. ALDRICH, D.D., Rector

Sundays

8 A.M., Holy Communion
11 A.M., Morning Prayer and Sermon
3 P.M., Evensong and Sermon

Week-Days

8 A.M., Holy Communion
5:30 P.M., Vespers

THIS CHURCH IS NEVER CLOSED

St. Bartholomew's Church, New York

Park Avenue and 51st Street

REV. G. P. T. SARGENT, D.D., Rector

8:00 A.M., Holy Communion.
9:30 and 11:00 A.M., Church School.
11:00 A.M., Morning Service and Sermon.
4:00 P.M., Evensong; Special Music.
Holy Communion, Thursdays and Saints' Days,
10:30 A.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, 11 A.M. and 4 P.M.
Wednesdays and Holy Days: Holy Communion, 10 A.M.
Fridays: Holy Communion, 12:15 P.M.
Daily (except Saturdays): 12:15 to 12:35 P.M.
Program of Organ Music.

NEW YORK—Continued

St. James' Church, New York
Madison Avenue at 71st Street
THE REV. H. W. B. DONEGAN, Rector

Sunday Services

8:00 A.M., Holy Communion
9:30 A.M., Children's Service and Church School
11:00 A.M., Morning Prayer and Sermon
8:00 P.M., Choral Evensong and Sermon

Thursdays and Saints' Days

12:00 noon, Holy Communion

Church of St. Mary the Virgin, New York
46th Street, between Sixth and Seventh Avenues
(Served by the Cowley Fathers)

REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector

Sunday Masses, 7, 8, 9, 10, 11 A.M. (High Mass).
Evensong, with Address and Benediction, 8 P.M.
Weekday Masses, 7, 8, and 9:30 A.M.
Confessions: Thursday, 4:30 to 5:30; Fridays,
7 to 8; Saturdays, 3 to 5 and 8 to 9.

St. Thomas' Church, New York

Fifth Avenue and West 53d Street

REV. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services, 8 and 11 A.M. and 4 P.M.
Daily Services (except Saturday)
8:30 A.M., Holy Communion
12:05 P.M., Noonday Service
Thursdays, 11 A.M., Holy Communion

Trinity Church

Broadway and Wall Street
In the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector

Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Week-days: 8, 12 (except Saturday), 3 P.M.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M. High Mass and Sermon, 11 A.M. Evensong and Devotions, 4 P.M.
Daily Masses, 7 and 7:45 A.M. Also Thursdays and Saints' Days, 9:30 A.M.
Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee
E. Juneau Avenue and N. Marshall Street
VERY REV. HENRY W. ROTH, Dean

Sunday Masses: 7:30, 9:30 (Low Mass); 11 (Sung Mass and sermon).

Weekday Mass: 7 A.M.

Confessions: Saturdays, 4:15-5, 7:15-8.

Evensong, 5:30 daily.

Colleges & Schools

BOWDOIN COLLEGE

St. Paul's Church

Brunswick, Maine

THE REV. GEORGE L. CADIGAN, Rector

Sunday Services, 8 and 11 A.M.

HARVARD UNIVERSITY

Christ Church, Cambridge

REV. C. LESLIE GLENN

REV. FREDERIC B. KELLOGG

REV. WALTER WILLIAMS

REV. GRAY M. BLANDY

REV. GEORGE W. WICKERSHAM, 2d

Sunday Services, 7:30, 8:15, 9:00, 10:00, and 11:15 A.M. 5:30 and 8:00 P.M.
Daily Morning Prayer, 8:45
Holy Communion, Tuesdays 10:10; Thursdays 7:30; Saints' Days, 7:30 and 10:10 A.M.

UNIVERSITY OF MICHIGAN

St. Andrew's Church

306 N. Division street, Ann Arbor, Mich.

HENRY LEWIS, Rector

FREDERICK W. LEECH, Ass't

Sunday Services at 8 and 11 o'clock.
Student Meeting 7 o'clock every Sunday night.

MILTON ACADEMY

St. Michael's Church

110 Randolph avenue, Milton, Mass.

THE REV. RICHARD R. BEASLEY, Rector

8 A.M., Holy Communion; 9:30 A.M., Church School, Student and Family Service with Sermon; 11 A.M., Morning Service and Sermon.

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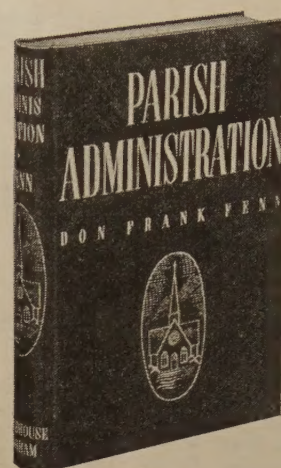
By the Reverend

DON FRANK FENN, D. D.

Foreword by

IRVING P. JOHNSON, D. D.

Bishop of Colorado



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